Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLI.

CHICAGO, OCTOBER 2, 1886.

leaders of the JOURNAL are especially requested to so in items of news. Don't say "I can't write for the as." Send the facts, make, plain what you want to, and "cut it short." All such communications will properly arranged for publication by the Editors. tices of Meetings, information concerning the organ-tion of new Societies or the condition of old ones; rements of lecturers and mediums, interesting inci-tact of spirit communion, and well authenticated ac-mis of spirit phenomena are always in place and will published as soon as possible.

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PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for the Religio ilosophical Journal from a MS. Work, Designed as an Encyclopedia of Mysticism

No. 7.

BY C. H. A. BJERREGAARD, OF THE ASTOR LIBRARY, N. Y.

fore proceeding any further, it will be to say a few words about

JESUS AND CHRISTIANITY.

selfor proceeding any further, it will be well to say a few words about

JESUS AND CHRISTIANITY.

and their relationship to our subject. It will prevent misunderstanding.

Jesus was a Mystic of the Spiritual type with strong anti-naturalistic tendency. His mysticism will appear from the following:
(1) Little or nothing is known of his nativity, except through legend. (2) He declared he came from the Father and his union with the Father. (3) He developed in "solitude" and "by prayer." (4) He taught esocietic truths and "from the mountain." (5) He lived "the inner life" exclusively. (6) He practiced "the art" and declared himself in possession of "occult powers" by saying that He and "the Father" would visit those that gathered together in his name. (7) He declared the signs that would follow those who "believed" in Him: true occult powers.

We leave out here all the legends about his being born of a virgin, his ascension to heaven etc. He has these "signs" in common with "the saviors of the world." But this mission, though truly "occult" and "mystical" we pass by in this connection, having to deal more with history than the doctrine of Soteriology.

Having arisen in Judea, his, mysticism naturally takes the color of his native soil. But this was not Hebrew alone. Judea, at his time and long before it, had been thoroughly Hellenized and Romanized, and the Assyro-Chaldeau and Egyptian conquests had brought into the environment, in which he was born, all that mysticism and occultism which was most characteristic of those countries. Hence we feel that along with a trace before us.

The influences. It would be a fruitful and valuable work if we could have the parallels traced before us.

The influence hat Jesus has exerted as a Westle may be seen everywhere among his

The influence that Jesus has exerted as a Mystic may be seen everywhere among his personal followers. Not among Christians at large—they are not followers of the Mystic prophet Jesus. We shall not stop to point it out. The sweet tone of the legend of the Son of God is embodied in the last sentence of Benan's remarkable book. The life of Jesus." In those words, we read the final triumph of the most noble feelings in man, feelings upon which rest a large sphere of Mysticism.

ings upon which rost a large sphere of Mysticism.

And what is the name of that feeling? It is Loce. Jesus means Love.

Baye Eschenmayer: "The highest and deepest Mysticism rests in love; without love, no Mysticism and symbols the rise, progress and perfection of the Love, whereby the regenerating man course to—so to say—blood relationship with the Deity. How could man rise than without love and belief in love? This is Mysticism and yet clear to any child."—"The first beginning in the creative processe (be this creation understood cosmologically or psychologically) is the Love (desire) of Deity (the One) to reproduce itself (sich selbet in gabaren) or in other words. The Frimal Cause is Love in the form of a fundamental voilition (der Wille des Grun,

des). The other is the volitional love (der Wille der Liebe), whereby the word is spoken to Nature and whereby the Godhead manifests itself personally."

Bays Fichts: "All knowledge, particularly about the Godhead, proceeds from love, and love is the source to all certainty and reality. Only he who loves, partakes of a divine nature." "Love is higher than all reason, yea, even the source of wisdom. Having reached the heights of love, one is raised above mere thinking and does not submit the highest truths received intuitively, to empty speculations."

Says Mozoomdar: "Three things hid."

Says Mozoomdar: "Three things kindle the spirit,—the first of which is love. Call itenthusiasm, or charity, or passion, or piety, or devotion, or Bhaki; the essence of it is all the same—that mysterious faculty which is called by the name of Love. It is the key to all earthly and heavenly life."

Says Attar (Mohammed ebu Ahmed Attar): "Love is the soul of this sphere; it is celestial; a pendulum vibrating in accord with the universe." Hence says Isidor, the Orient: "Love is the ladder on which we climb to Godlinees."

Godilness."
But our quotations on the Mystic love would not be complete without some of the ecstatic utterances of Mdm. Guyon, the famous representative of such love.

Thus sings Mdm. Guyon:

Love is my teacher. He can tell The wonders that he learnt above; No other master Knows so well;— Tis Love alone can tell of Love.

then of God if thou wouldst learn; is wisdom, goodness, glory, see; il human aris and knowledge spurn, et love alone thy teacher be.

Love is my master. When it breaks, The morning light, with rising ray, To Thee, O Godl my spirit wales, And love instructs it all the day.

And when the gleams of day retire, And midnight spreads its dark control, Love's secret whispers will inspire Their holy lessons in the soul.

I love my God, but with no love of mine, For I have none to give: I love thee, Levd; but all the love is thine, For by thy life I live. I am as nothing, and rejoice to be Emptied, and loos, and ewallowed up in the

Love! If thy destined sacrifice am I, Come, alay thy victim, and prepare thy fires; Plunged in thy depths of mercy let me die The death which every soul that lives desires!

How difficult it is for us—so far from Love, as we are!—to realize the states of resignation, to which pure love can lead, will be seen from the following expression of the Baroness Chantal: "If it pleases God to make my abode in the hells, I will be content with it."

A. de Foligny, "Though I should be dam-ned, I would never cease repenting and stripping myself of everything for the love of God."

Catherine of Sienna: "If it were possible to feel all the torments of the demons and of damned souls, nevertheless I could never call them forments, so much happiness would pure love yield me."

How much individual Mystles may speak of Jesus as a person, it is evident from a closer study that Mystles megards him as a type of Love only. As such a type or personification we here speak of Jesus. From such a standpoint the Gospels must be studied and all historic utterances explained and all the "Love of Jesus". Interpreted.

A large a number of Mystles, stand directly.

"Love of Jesus" interpreted.

A large number of Mystics stand directly related to Jesus as a type of the Christ, but many more sever the relationship entirely and are related to the Christ principle only. What is the Christ-principle? It is the idea! It is the Form! It is the plastic force that moulds man (home) into an organic whole after the model of the Divine! We have already in part defined this principle while speaking of the untitve power as represented by Krishna. More about this later on.

As a matter of course "Christianits" is

is senism and Mysticiam; and in Spain and the Second Conscience, the external Conscience, the external Conscience, the external Conscience, the senism and Mysticiam; and in Spain and Events and Statistics of Conscience, the Second Conscience, the external Conscience, the Second Conscience, the external Conscience within each of us.

But there is yet a third manifestation of Cod. There is yet another aspect of the Divine Nature. As the name of the was gorgeously arrayed, and wore a crown on her head. Wirent, pale with airm, sprang up and welcomed her. "Be not frightened," she eald, "I am the lady for whose saler you so often have risked your life, whose felthful servant you up roward." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Wardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Wardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon, noble lady," he exciaims "if I have served you, I know it not but tell me who you array." "Bardon have laded your life, which who will man it demands the proper serving the who you array." "Bardon noble lady," he exciaims "if I have served you." I know it not have tell the served you have to one of the lady of the hard of the hard

It is of no use to deny it. Christianity has salied onder a faise flag, and Christendom has has been deceived by the "Lady World." All the Good, Grand and Noble credited to it ought not to stand to its account. It has all been done, in spite of "the savour of death" that flows from the Church. It has been done in the name of Jesus, or by true Mystics or devotees of pure love, but none of these drew their strength from the Christian Churches. Even the name of "Christian" churches is a lie. Christianity, as claimed, comes from Krestos, Truth. Who at this day dare claim Truth to be its basis? The factions of the churches to this day dispute the question, "What is truth?" and none can settle it. So little are the churches of Truth, that they are rapidly passing away, having been impotent to keep a hold upon the intelligence of men, from the moment when the State withdrew its protecting and persecuting hand. How can any thing of the Truth fail in its work and disappear? Nay, Christianity is a misnomer! When we use it in this series of papers, it stands not for a religion, nor for a philosophy, much less for wisdom. We use it simply as an historic term for a certain chronological order) of events. Christianity can neither be called a civilization—for, as has been correctly stated, its law system is Roman, its philosophy—science—and religion!

When we speak of Christian Mystics, we simply mean those Mystics who lived in the Christian age. All know perfectly well that they were not Christian; t. e. not of the Churches, for the Churches have condemned them all, burned some, and confidently expects that the rest will roast in the eternal hell fires.

But it was not so in the beginning. The early Christians were Mystics, both in creed and ritual. This has been pointed out now and then in historical accounts of human camp should be the first to reconstruct on Mystic basis the Christian Octrine of the triune God, is very remarkable, indeed. But it has been done. An essay under the title. "The Creed of the Early Christians,"

some years ago in the "Nineteenth Century," and was signed by Dean Stanley.

In its main features this creed harmonizes so well with the common formulas of religion found in the better forms of esoteric Paganism, we venture to say these definitions given by the Dean where undoubtedly the forms of belief among the early Christians, and that they are in themselves only different in form from such ideas as common among Mystics of all orders in those days.

These are the Dean's words: "What is meant in the Bible—what is the experience of thoughtful men—by the name of The Father? In one word it expresses to us the wholes faith of what we call Natural Beligion. We look around in the physical world; we see indications of order, dgsign, and good-will towards the living creatures which animate it. Often, it is true, we can, the impression left upon us is the sense of a Single, Wise, Benedicent Mind, the same now that it was sage before the appearance of man—the same in other parts of the Universe aritis Insur own. And in our own hearts and consciences we feel an instinct corresponding to this—a voice, a faculty, that seems to refer us to a Higher Power than ourselves, and to point to some Invisible Sovereign Will, like to that which we see impressed on the natural world." "What is meant by the name of The Son? It has happened that the conception of Natural Relig. ened that the conception of Natural Relig-on becomes faint and dim." How is this ifficulty to be met? How shall we regain in the world of man the idea which the world

the flesh—which, in the great movements of Providence, like a mighty rushing wind, gives life and vigor to the human soul and to the human race. To believe in a Presence within us pleading with our prayers, groaning with our groans, aspiring with our aspirations—to believe in the Divine supremacy of conscience—to believe that the spirit is above the letter—to believe that the substance is above the form—to believe that the substance is above the form—to believe that the meaning is more important than the words—to believe that truth is greater than authority or fashion or imagination, and will at last prevail—to believe that greater than authority or fashion or imagination, and will at last prevail—to believe that greater than divide and love are the bonds of perfectness, without which whoseover liveth is counted dead though he live, and which bind together those who are divided in all things whatsoever—this is to believe in the Holy Ghost.

Finally quoting from Gothe's Wilhelm Meister, the Dean continues: "To which of these do you adher? To all the three, for in their union they produce the true religion, which has been adopted, though unconsciously, by a great part of the world. The first article of the creed, is ethnic, and belongs to those strugging with affliction, glorified in affliction. The third teaches us an inspired communion of saints. And should not the three Divine Persons justly be considered as in the highest sense One?"

We take particular delight in being able to quote a number of prominent Theologians on Mysticism. It is very gratifying, indeed, to hear such testimonies as the following, when we know that the most bitter attacks on Mysticism as a whole and on individual Mysticism as a whole and on individual Mysticism is particular delight one of the tew ministers who has studied Mysticism for love's

Mysticism as a whole and on individual Mysticis in particular have come from Theologians.

The famous Tholuck, one of the few ministers who has studied Mysticism for love's sake, testifies that "Mysticism is the purest and deepest fruit of human interior life"; that "it is God's most living and exaited revelation in Nature."

Langel and Nitch; declare that "all true believers are mystics" and Nitch adds that the Christian ideas of illumination, revelation, incarnation, regeneration, sacraments and resurrection are mystical. We only need to add, that it would have been a noble work if Nitch in his "System der Christitchen Lehre" had elaborated those doctrines in mystic language. Isidor, the Orient and that our inclinations to the supersensuous are inborn and should be developed; that Mysticism is an integral part of our nature; that our natural sensuous mysticism is the twilight in which our sun is hidden; that the world is mystic and that all Revelation is mystically present in our interior man.

We might, perhaps, have expected such testimonles from men, so liberal and of so broad a culture, but that an American Prespyterian minister should give such unequivocal words of witness to the truth and vafue of Mysticism, as we now come to quote, is a surprise. Charles Hodge, D. D., and professor in the theological seminary at Princeton, New Jersey, has written a "Systematic Theology," in 3 vols., which is the text book in all Presbyterian Seminaries in this country, in Vol. I., page 97, you will find the following statement:

"The idea on which Mysticism is founded is Scriptural and true. It is true that God

In Vol. I., page 97, you will find the following statement:

"The idea on which Mysticism is founded is Scriptural and true. It is true that God has access to the human soul. It is true that He can, consistently with his own nature and with the laws of our being, supernaturally and immediately reveal truth objectively to the mind, and attend that revelation with evidence which produces an infallible assurance of its truth and of its divine origin. It is also true that such revelations have often been made to the children of men. But these cases of immediate supernatural revelation belong to the category of infracles. They are rare and are to be duly authenticated." Further on he continues:

elation belong to such that the property of th

cism." "Dionysius was a heathen philosopher in the vestments of a Christian minister. The philosophy which he taught he claimed to be the true sense of the doctrines of the Church, as that sense had been handed down by a secret tradition. Notwithstanding its heathen origin and character, its indusace in the Church was great and long continued. The writings of its author were translated, annotated and paraphrased, centuries after his death. As there is no effect without an adequate cause, there must have been power in this system and an adaptation to the cravings of a large class of minds." When it be remembered that this is the word of a "hardshell Presbyterian" and that his book is the textbook in all Presbyterian theological seminaries, we cannot wish-for any better endorsement of whatever claims we may make in regard to the influence that came from Dionysius.

Mr. Hodge thus sums up the causes of the influence of the writings of Dionysius: "To account for its extensive influence it may be remembered: (1) That it did not openly shock the faith or prejudices of the Church. It did not denounce any received doctrine or repudiate any established institution or ordinance. It pretended to be Christian. It undertook to give a deeper or giore correct insight into the mysteries of religion. (2) It subordinated the outward of the inward. Some men are satisfied with rites, ceremonies, symbols, which may mean anything or nothing; others, with knowledge or clear views of truth. To others, the inner life of the soul, intercourse with God, is the great thing. To these this system addressed tiself. It proposed to satisfy this craving after God. It was the high end of union with Him that it proposed, and which the prefessed to secure. (3) This system was only one form of the doctrine which has such a fascination for the human mind, and which underlies so many forms of religion in every age of the world; the doctrine, namely, that the universe is an effus of the life of God,—all things flowing confession: "These men were great

About Bohme, he says: "That such a man should write books which have proved a mine of thoughts to Schelling, Hegel, and Coler-loge, as well as to a whole class of theolog-ians, is decisive evidence of his extraordinary

Robert Alfred Vaughan was too mu minister of the Church of England mind too indoctrinated to be just to t ties. His book, "Hours with the Mys inge mixture of ministerial arroga

WITCHES AND MEDIUMS.

A Historical Parallel by Dr. Carl du Prel.

Translated by "V."

Crookes proved that this power is capable of being transferred. In common with his comrades, Wallace, Huggins, De Morgan and Varley, he made the trial of the alteration of weight of inorganic substances, in the presence of the medium Home, by an apparatus he had himself invented, and which was beyond the comprehension of the medium. He found objects change in weight from 25 to 100 pounds. By the light touch of his hands, Home obtained a greater increase of weight than Crookes could by the whole weight of his body, that is 140 pounds. He called this force, operating at a distance, and without absolute contact, "psychie force." This force is connected in an incomprehensible manner with the human organism, and is innate in every one, being especially strong in mediums, although even in these it has its ebb and flood periods, and sometimes is altogether absent. Professor Butlerow has spoken of similar experiments, in which the normal alteration of the dynamo-meter was raised from 100 to 180 pounds, while Home's hands were so in contact with the instrument that every mechanical exercise of power on his side would rather have decreased than increased the weight. The same experiment was made by Professor Hare, with an apparatus with which the medium came in contact, not directly, but only through the medium of water, when the spring-balance in contact, not directly, but only through the medium of water, when the spring-balance in contact, not directly, but only through the medium of water, when the spring-balance in contact, not directly, but only through the medium of water, when the spring-balance in contact, not directly, but only through the medium of water, when he spring-balance in contact, not directly, but only through the medium of water, when he spring-balance in contact, not directly, but only through the medium of water, when the spring-balance in contact, not directly, but only through the medium of water, when he spring-balance in contact, not directly, but only through the medium of the medium of water,

or vital power.

Weight, therefore, is no fixed, unchange able gorce; bobin the human organism another force must exist which, in certain circumstances, combines with the first, but which likewise can act in opposition to it and may be transferred to inorganic bodies. No more is needed to bring these mystical phenomena in some degree within our comprehension, though they would none the less be facts if we could not understand them in the least. Since, however, this force is subject to great fluctuations, and is often absent altogether, many failures must be looked for to begin with; and there is a logical difficulty in the way of experimenting with professional mediums, in the case of a force which is not at their voluntary command at certain fixed hours. Many professional mediums will doubtless be wrecked upon this rock, as they will try to supplement their decient power by artificial means, if the insufficient precautions taken by the experimenters allow of their so doing. Exposures, therefore, will never be found wanting.

It is related in the Bible that Simon, the magician, was raised in the air before the eyes of the Apostle Peter. In order to show that such magicians are identical with persons known at the present time as mediums, and that other analogies exist between both, we will recount the arts of which this Simon, according to Clement, Peter's disciple, boasts himself. It might, indeed, be thought to be almost a complete programme of a modern medium; when we read: "When I am bound I can free myself... I can cause trees and shrubs to grow up suddenly; when I am thrown into the fire I am not burnt; I can alter my countenance so that I am not recognized; and I can fly in the air, like a bird."

Let us add the following, so as to make the parallel clear: The freeing of the medium might be able to get free from some kinds of bandgees; but I twould be illogical to assert that, therefore, he is able to release himself from hundreds of different contrivances for bying him securely at every scane at which he

ally, the transformation of countenance

be found in both the Greek and Latin editions. It is to the effect that the body seemed to grow in height and breadth. This, however, has been noticed several times in the case of the medium Home. Mr. Jencken says: "The length of the body generalty takes place from the hips upward, to the extent of several inches, and on one occasion I measured an unusual increase of length in the body, which was failly eight inches. The diminution of the height is equally wonderful. I was a witness of Mr. Home shrinking to the size of about five feet in height; and I measured in similar instances (as narrated in Human Nature, of March, 1899) the expansion and contraction of the hand, arm and leg. Fortunately these expansions and contractions were witnessed, besides myself, by at least fifty persons, and the fact is established at the present time beyond a doubt."*

Lord Lindsay thus describes the same phenomenon: "On another occasion I saw Mr. Home increase eleven inches in height. I measured him standing against the wall, and noted his increase of height; but not satisfied with this, I placed him in the middle of the room and set a candle before him, so that he cast a shadow upon the wall, the height of which I likewise noted. When he agone, I measured him standing against the wall, and noted his increase of height; but not satisfied with this, I placed him in the middle of the room and set a candle before him, so that he cast a shadow upon the wall, the height of which I likewise noted. When he agone hand upon his shoulder, and the other on his side, where the lower ribe approach the hip.... He stood almost upright in the middle of the room, and before the lengthening in height began I placed my foot upon his. I can take my oath, therefore, that his heels were not raised in the least from the ground. When Home grew in height, while standing against the wall, Lord Adare placed his foot upon one of his. while I measured the height upon the wall. I. I likewise one saw him grow longer while in a horizontal position on the floor.

their enlightenment.
Similar phenomena were mentioned as ocarring among the Caribean magicians, long fore anything was known of modern Spiritcurring an

nalism. "They are frequently seen in an exstatic state, when, with their senses dormant,
another spirit seems to have taken possession
of them, and speaks from their mouths" (like
trance-mediums), "acts by means of their organs, and sometimes lifts them up in the
air, or makes them appear tailer than they
are by nature."; Bo in the Middle Ages the
Abbot Wilhelm von St. Agatha visited a possessed person, of whom it is said; "The woman began to increase in size before his eyes,
till she grew to the height of a tower." Bodinns says in like manner: "The devil raised
her in height till she reached the root."

Those who are not yet satisfied with this
parallel between ancient and modern mysticlsm are recommended to examine the Romish Rituale Exorcistarum. The signs it
gives as indicating possession may be sai
sled by side with the phenomena described as
belonging to somnambulists and mediums.

The Rituale names: "It Knowledge of the
future. 2, Clairvoyance in space. 3. Thoughtreading. 4. Understanding foreign languages. 5. Speaking foreign tongués. 6.
Intellectual exaltation. 7. Increase of physical strength, beyond that of sex and age.
8. Floating in the air for a considerable
time."

It is thus seen that Spiritualism throws a

ical strength, beyond that of sex and age.

S. Floating in the air for a considerable time."

It is thus seen that Spiritualism throws a light upon phenomena which have been observed in every age, but which in every period have been ascribed to different causes. Jambilehus, from the standpoint of his philosophy, calls those persons "inspired of God" who in the Middle Ages, from the standpoint of the Christian faith, were declared to be possessed by the devil, and who at the present day are looked upon from the materialies to standpoint as impostors and conjurer. As a proof of our ignorance, we adopt the conclusion that our forefathers for centuries believed in things without any foundation; and we accesse chroniclers of the highest estimation of superstition. Zeller, in his "Philosophy of the Greeks," whose description is most satisfactory as long as he confines himself to the rationalistic portions of the property of the decirity of the property of the property of the decirity of the property of th t "Philosophy of the Greeks," whose description is most satisfactory as long as he confines himself to the rationalistic portions of
this philosophy (that, for instance, of Aristotle), loses all objectivity when he comes to
speak of the new Piatonie philosophy. If he
were acquainted with spiritualistic facts, it
would be impossible for him to say that the
labors of the Alexandrian philosophers must
lead "to the extinction of superstition, mysticlem and fanaticism in scientific life, and
particularly that Jamblichus, in his "Mysteries of the Egyptians," set forth a speculative
theology, commencing with the highest metaphysical principles, but "knew how to find
the way quickly enough to the densest superstition." When men of undoubted reputation declare themselves in favor of

Finally, the transformation of countenance spoken of by 8imon, the magician, comes, in the case of mediums, under the head of transfiguration; the floating in the air we have already sufficiently shown to be a phenomenon familiar in Spiritualism.

Beddee these old magicians, Jamblichus and the works attribujed to him on the "Mysteries of the Egyptian," can only be thoroughly understood by those who are familiar with Spiritualism. They will recognist the convulsive motions of the medium, in reading that the body, "selzed by the Divine Spirit" is sometimes motionless, sometimes strongly aglitated. The immunity from fire, and the ordeal by water of witches, will be recalled to them by the words. "They walk upon burning coals and cross-streams in a marrelious manner." He likewise mentions the cestatic rising in the air, so often remarked with mediums. At a scance as which it was once present, one of the agections, although a very tall man, had to stand up and stretch out his arm to its fullest orten, so as not to let go of the arm of the medium, Egiliaton; he estimated the height the latter had risen shove the ground to be about eight feet. The learned theologian. He height the latter had risen shove the ground to be about eight feet. The learned theologian manner and the one should be about the fact that the latter had risen shove the ground to be about to the Winer Allgement Zettung, No. 1148 and S1194.

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**Theology of the Delatedian Society, 11-18.

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**Theology of the Delatedian Society, 11-18.

**Theology of the Dela

When we see that the phenomena occurring with somnambulists, witches, persons called possessed, and mediums, have been remarked to take place in a similar manner in every age, we have only one alternative; either to assume that mankind for from two to three thousand years have been the dupes of a colossal superstition, and that we ourselves, at the present time, are on the point of relapsing into this state of superstition; or, which is much more probable, that the short pariod of enlightenment during the one or two centuries preceding the present soncerned. The last hypothesis is evidently much simpler than the first, and according to the weight of evidence in its favor, I feel bound to adopt it.

It would carry me too far at present to en-

eel bound to adopt it.

It would carry me too far at present to enfeel bound to adopt it.

It would carry me too far at present to enter further into a comparison of the phenomena connected with this department. Any one is capable of doing this who will take the trouble of examining the literature on the subject, and I shall frequently refer to the topic in future works. I will only here bring forward one or two other points. We find thought-reading, and—notwithstanding what Herr Preyer says—without contact with the saints, possessed persons, witches, somnambulists and mediums; the untying of complicated knots and extrication from basadages; speaking in foreign tongues and attraction of inanimate objects with somnambulists and mediums; swallowing needles by possessed persons, as well as by the cestatic virgins in the Tyrol; rappings, spirit-writings, acting at a distance; mysterious stone-throwing with witches as well as with mediums. And ito-day it may be said of somnambulists and mediums, in the words of St. Paul: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the working of miracles; to another the pifts of healing by the same Spirit; to another the working of miracles; to another the interpretation of tongues."

It is not possible to account for these pearallel phenomena occurring in all ages and

It is not possible to account for these parallel phenomens, occurring in all ages and among every nation, by the theory of imposture. Imposture and conjuring are capable of development; but in this case we meet with an extraordinary kind of conservation of identical phenomena in whatever epoch or country they take place. We are obliged, therefore, to inquire how it comes to pass that during the period of enlightenment a belief founded upon facts can have been almost completely obliterated from the knowledge of mankind in such a way that anyone who in our day makes a study of it, even in the most scientific manner, incurs the reproach of being mad. The most simple explanation to give would be that during the age of enlightenment such facts no longer have taken place, and this seems really to be the case. In the Middle Ages witches were exterminated wholesale by fire and sword, because their nature was misunderstood. Soldau puts the number of persons who, during the 11th century were burnt or otherwise put to death, at nine and a half millions. Now, since mediumistic powers have never been very common at any time, this process ing the lith century were burnt or otherwise put to death, at nine and a half millions. Thow, since mediumistic powers have never been very common at any time, this process of extermination seems like an indirect raid by persons of normal character, and consequently by men of rationalistic opinions. The necessary consequence of this was the objective diminution of witcheraft, or mediumistic power, while the period of enlightenment, in its superior wisdom, thought it had stamped out a simple subjective form of madness. Since, however, during the last 100 to 150 years, enlightenment has abandoned the work of extermination, the objective re-development-of-the nature of witches (or mediumistic power) is become possible, and this is confounded by the enlightened of our day with a subjective falling back into an old superatition.

I certainly think that natural science will yet find an explanation of mystical phenomena, though not the science of our day, but selence when it is earriched by the discoveries of new forces in human beings and new relations between mankind and nature. I believe likewise that science will be forced to acknowledge the existence of an "intelligible" world. But since every branch of science proceeds on the supposition that the department it investigates is governed by laws, I am convinced that so far from mankind losing belief in miracles, they will find the old miracles capable of scientific explanation, instead of simply denying their existence, and that the laws in relation to the "intelligible" world will be openly proclaimed.

* 1 Soidau, Geschiche der Hexemprocesse, 1, 453.

*1 Cor. xil. 7-11. † Soldau, Geschichte der Hezemprocesse, 1., 458.

THEISTIC BHETORIC.

minds struggled to seize and hold. Hence, they rapidly changed the epithet, varied the the description, piled miscellaneously one upon another winstever appellations of excellence occurred to them, entangled themselves in mazgo of metaphors without any compunctions of a rhetorical conscience against the mixture, evidently feeling, as indeed they said, that, name, describe, and exait infinite Being as they might, they would still fall short of what was due. It is evident, too, that different minds, as they wrote, were impressed by different aspects of the Power they tried to describe; and that the same minds expressed themselves differently according as it was some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the material world that, and the same pear in the English version as Jehovah and God, but such titles, epithetis, and descriptive phrases as these Lord of Hosts; the Everlasting King; the Most High; the Almighty; the Shepherd leading his fock; the Captain leading his army; a Rock; a Shield; a Buckler; a Fortress; a Retige; a Tower; a Sun aseed Shield, in one sentence. He is the High and the lord mighty in battle. He is Deliverer, Strength, Salvation, Redeemer. He is terrible in power, and he is plenteous in mercy. His voice shaketh the wilderness, and his voice in the health of the wilderness, and his voice, and the syes of the people are wilded for him. A devouring fire goeth beauty, he has shined. He has a hoose built for him to dwell in on earth, and it i

nal Power whose existence was manifest to them in the energies and order of the uni-verse, and in whose presence and undeverse, and in whose presence and un whose rule they believed themselves to l in one short, familiar Psalm, God is Whose russ they amiliar Psaim, God is described as the preserver of man and beast; as a being whose lowing-kindness is excelled and whose faithfulness reacheth unto the clouds; as a broading mother-bird under the clouds; as a broading mother bird under the clouds; as a broad wines the children of men clouds; as a brooding mother-bird under the shadow of whose wings the children of men put their trust; as the light; as the fountsin of life; as a householder who can abundantly satisfy with the fatness of his house and who will cause his guests to drink of the river of his pleasure.

satisfy with the fatness of his house and who will cause his guests to drink of the river of his pleasures.

Now, to turn these fast flowing tropes—many of them beautiful; some of them more bold and forcible than beautiful—into dogma, to try to transfix these poetical figures of speech into logical doctrines, is to do violence, not only to the writings, but to the minds of the writers. These writers had not come to the time when they could have any concern to form a metaphysical conception of Deity. They were simply speaking out, in the best way they could, the thoughts and feelings with which their minds were charged as they contemplated the mighty forces of the world around them, and the bearing of these forces upon their own life experiences. They had come to the point where they could believe that, in some way, these forces and powers, however various in appearance, were all united in one Supreme Power; that is, they were monothelsts. But how the variety of conception and contradiction of expression were to be philosophically explained and logically harmonized, was not a problem with which they were called to deal. Only the author of the book of Job made any attempt to solve this problem; and his effort, though it resuited in a sublime poem, was not yery successful as a philosophical treatlest. His conclusion was that the Creator of the world had apportioned good and evil to good, and it was not for man to know nor question why. But, aside from this one book, the Old Testament in its utterances about Delty consists simply of naive impressions and ideas, generally vigorous, sometimes fanci-ful, hullayer to be read as done on which

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CAPITAL AND LABOR.

What are the Relations between them I

BY A. B. LOW.

I have in a former effort, shown, as I think, that capital or wealth or both, are but crystallized labor. Wealth is the surplus results of labor after the laborers have been fed, housed and clothed, or in one word sustained. Every person who owns anything which is an instrument of production is to that extent a capitalist, whether it be a sewing needle or a saw mill. No conflict exists between any laborer and his own capital over the results of the combination of the two in the act of production. Wby? Simply because capital is inanimate and a mere tool in the hands of him who uses it. To create a conflict, there must be two separate and opposing interests. There are no such separate and opposing the treests between a man and his own capital. This fact has become the chief argument, by one school of political economist, whose disconsistences.

italists and laborers when separated in person, and there is also a conflict between laborers as such.

Brery laborer is seeking his own advantage—the largest return possible for the labor he expends. Not only that, but every laborer is seeking opportunity to employ his power to labor. In a strained and unnatural state of commerce, there seems to be more power to labor than can be profitably employed, so there becomes a conflict of competition in which one having the power to labor seeks opportunity to employ that power even at the sacrifice of a portion of its proceeds in order to obtain the opportunity in preference to his competitor. This competition for opportunity to labor forces the price on remuneration of labor to the lowest point at which capitalists seeking employment for 'heir capital can force it, before they themselves must become competitors for labor. Here is disclosed the operation of infinite law, illustrated by the simple lever. The fulcrum is the point of equilibrium, where the competition of capitalists for the services of the laborer, and the competition of laborers for the use of capital, meet and balance each other. This state is illustrated and demonstrated by two things:

ing strong competition against each other for the services of laborers, and vice versa.

Personal interest is the quickening power which keeps the commercial lever constantly in a state of motion, vibrating about the point of equilibrium. Equilibrium, however, is the dead point. If the air remained in perfect equilibrium about the earth shortly all animal life now existing would cease. A lever placed acroes a fulcrum and rigidly fixed there could perform none of the services for which the lever is distinguished. Its ready answer to any influence upon either arm gives it its usefulness. The sea, if it were always still, its waters never changing position, and never yielding itself to the influence of the sun and the moon, would be a stagnant abode of death. These and other illustrations, as the succession of the seasons, day and night, childhood and old age, all declare that change is the order of all nature. Why less so in the commercial world than in the physical world?

Still it see illustration.

fair share of the increase which should be credited to animate and inanimate labor respectively?

I am not mathematician enough to solve that question now, and since I see demonstrated that the division has not been and is not being just, as witness opulence, luxury, andwanton vice on the one hand, and poverty, squalor, wretchedness, and vice on the other; I can only suggest that an arbitrary line be drawn by fixing the rate of interest which shall be paid for the use of money directly, and by that indirectly for the use of other capital, leaving the balance to go to compensate the laborer.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

THE PRICE OF TRUTH.

Great truths are dearly bought. The common of Such as men give and take from day to day, Comes in the common walks of easy life.

Blown by the careless wind across the way.

Bought in the market at the current price, Brad of the smile, the jest, perchance the bowl, It tells no tales of daring or of worth, Nor pierces e'en the surface of the soul.

Great truths are greatly won. Not formed by chanc Not wafted on the breath of summer dream; But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart 'mid corn and wine; Not in the merchandise of gold and gems; Not in the world's gay hall, of midnight mirth; Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Ploughs up the subsoil of the stagnant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours Of weakness solitude, perchance of palu: Truth springs like harvest, from the well plou-field. And the soul feels it has not went in vain.

Mrs. Flora Adams Darling of Washington, has just received the honorary degree of A.M. from New Windsor College, Md.

Miss Madeline A. Garnier, a neice of Joquin Miller, is translating cierk in the offi of the first assistant postmaster general. St speake five languages, and paints and write Harriet Stewart Miner drew from life the wenty four colored litustrations in "Orchids, he Royal Family of Piants," published by see & Shepard.

Lee & Shepard. '
Mrs. S. Taintor of East Avon. N. Y., has
twice held the office of school trustee. Through
the influence of her husband, S. Taintor, M.
D., it has become the custom in that district
to pay the same wages to teachers, irrespec-

to pay the same wages to teachers, irrespective of sex.

Br. Frances Hatchett has been appointed resident physician at the Maternity Hospital in Philadelphia. Dr. Hatchett is the daughter of a once wealthy Texas planter, who was greatly reduced in circumstances during the war. Attaining womanhood, she sold such property as she had inherited, and came North to study the profession of medicine.

One of those heroines of whom the world hears but little lives near Lexington, Ga. Her name is Sallie Haneford. Her husband has been bedridden with rheumatism for nine years, and she has had a family of four children. two boys and two girls, to support. Last year she bought one hundred and seven acres of land, much of it original forest, and with the aid of her two boys, fourteen and fifteen years old, cleared five acres. She cut down the trees, roiled the logs together, split the rails, built the fence and burnt the brush with their help, and made last year pine bales of cotton, also corn and peas enough for her own use, paid eight hundred pounds for rent last year, paid her store account, and paid forty dollars on her land. She has bought her meat for this year and paid for it. In addition to this she has done the cooking and gone to market with eggs and chickens.

Mrs. Edna D. Cheney, in the Index, says:

"I have watched douritable operations with

market with eggs and chickens.

Mrs. Edna D. Cheney, in the Index. says:
"I have watched charitable operations with
great interest, and I am coming more and
more to the belief that it is not by any change
in circumstances, or in the structural order
of society, that poverty and crime can be prevanted, or even much lessened, but only by
the cultivation of the moral virtues and an
increased sense of personal responsibility.
It is from the want of the sterling virtues of
homesty, prudence, temperance, industry and
humility, that the rich become poor, and the
poor poorer."

THE DIGNITY OF MATRONHOOD.

The DIGNITY OF MATRONHOOD.

The woman who has arrived at middle age, certainly if she has been at the head of a household has a character which ought to have acquired a certain weight and dignity. She has had to decide important questions, take heavy responsibilities and manage the affairs of a muncipality, which, small though it may have been, required close attention and great executive capacity. Her experience and maturity is surely of great value to society.

clety.

The woman who has reared a family of children with even moderate success, has done a great work and is worthy of all regard. If she has properly trained them to be honest, industrious, intelligent, thrifty, well-behaved, and strictly moral, she deserves a pension. Instead of sinking out of sight, she ought to enter upon active duties in social life, in fact, to take especial guardianship of society.

life, in fact, to take especial guardianship of society.

A late writer has well said: "In all the animal kingdom, with the exception of man-kind, superiors in age are treated as worthy of that respect which looks 'up to and not downlon, those older than themselves.' What does the vegetable world teach in regard to this subject? When the iree arrives at maturity, it blossoms, bears fruit, and its seeds are scattered producing the young trees which rise around it. Still, it retains its individuality,—still grows and puts forth new branches to protect the nests of the birds that gratefully carol their matin songs from their gratefully carol their matin songs from their leafy covert. With poetic license, we may suppose that she rejoices in the knowledge that she is the mother of the young family about her, and, also, that she is a stately-tree, still growing higher and broader."

still growing higher and broader."

In the past woman has taken a subordinate position, with all the humility of an inferior. Now she is beginning to step forward and take up one or more varieties of that work which belongs to the Tomain of social life. She works in temperance unions, infuntrial schools, and reformatories, as well as on school beards and missions, with marked effect. Not long ago the energetic and phlanthopite wife of is member of-Congress from Iows, was appointed on the board of charity commingiousts, by the Governor of this fister. She found the acting members in a quandary concerning the management of the girls' department of the reform school located near the capital. "I will find out the truth or untruth of the complaints, before night," said she, as she set to work as any prac-

tical woman would, to examine the kind and condition of clothing and food to that department. She ascertained facts, recommended changes, looked after the welfare of the girls under their charge, settled disputes, and suggested ways and means for comfort united with economy, just as she would have done into large family. The men'at the head of the institution, with the best' disposition in the world, had none of that household experience which is absolutely hecessary to indoor management. It is useless to say that the aid and counsel of Mrs. Blank is rightly considered invaluable. Beside the care of creature comforts, look at the value of a good woman's advice and help given to the young girls on their release from such a place!

Sisters! think not your work is finished when sons and daughters marry and leave the shelter of the roof-tree. Spring has flown, summer has passed, but the rich fruitage of antumn is yours. "It is not the flowers, beautiful and, sweet as they are, but the tonic julces of the mature fruit of life, which will supply the vitalizing forges which society is most in need of." Let your experience garnered through many years of faithful toll, be a blessing to a world which has yet had too little of the sweetened and matured feminine principle in humpafity.

For that is the spiritual principle, the last, best, highest and finest that the planet can produce. It exists in man in a degree according to his development; it allies us to celestial realm, and is to be the redeemer of the earth.

Brilliant Thoughts, Well Expressed.

Brilliant Thoughts, Well Expressed.

Our newspaper and magazine literature is full of interest as a record of progress, and the doing and thinking of an energetic world. But the thinking is almost entirely in accordance with what has been instilled into the writers' minds in their education. Rich in its virid descriptive power, the great mass of our literature is remarkably deficient in original fhought or a comprehensive grasp of the great questions that concern human weitare. Yet now and then we have a spirited utterance which shows that the writer has thought deeply and earnestly. Among other examples of this intellectual Yigor worthy of special commendation, I would mention two articles which have been published in the RELIGIO-PHILOSOPHICAL JOURNAL, relating to the American Society for Faychical Research, and to the philosophy of Herbert Spencer. The former as an admirable piece of caustic criticism and a complete pulverization of the pretentious society, could not have been excelled by Junius or by Paine. It gives the sledge-hammer blows which pachydernic bigoty requires to make it conscious of the rights of others and the claims of truth. The critique is obviously from the pen of the brilliant, though not always well balanced author of "Biogen," and President of the American Theosophic Society, whose skill in criticism and satirical banter renders him a dangerous opponent to conservatism. It is not often that the advocates of unpopular truths that display the skill and energy to make their opponents recoil, or bring the blosh of conscious defeat to their cheeks.

I have just read the very appropriate, pointed and unanswerable criticism by W. E. Cofeman, of the address of President Newcomb of the Society for Psychical Research. The only excuse I have heard from any of the Society for Psychical Research. The only excuse I have heard from any of the Society for specific on the second of the Society for Psychical Research. The only excuse I have heard from any of the Society for specific powers, when it is not such as of the president when the s

which though intremeded in many colleges, will easily be consigned to oblivious when the science of the brain and the science of Presmatology shall give the world real knowledge in place of presumptuous speculation.

A single well established spiritual fact in psychography or materialization is worth more than all that has been written by the children of the mist," from Plato to Hegel and Hamilton; and a single experiment in demonstration of the psychic functions of the brain makes almost worthless all the metaphysical speculation of our predecessors. When positive science begins in any department of knowledge ignorant speculation ends, but its last expression comes from materialists, metaphysicians and theologians.

6 James St., Boston, Sept. 18.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Hermes, after the painting of W. B. Richmond, is the frontispiece of the Magazine of Art for October, and is followed by an illustrated paper on Current Art. An interesting paper gives us More 'About Old Charterhouse, Stanley Lane Poole writes on A Venetian Azzimina of the 16th century; and R. J. Charleton describes the pretty little fishing village of Cullercoats. The pletures painted for Thomas Macklin are carefully described. The Story of La Bella Simonetta is told in a series on The Romance of Art. Art in Ancient Rome is laid before later-day amateurs in an illustrated paper. There is a page engraving from the painting The Mountain Pass, this is followed by an account of the French and Dutch pictures in Edinburg, and the department of American and foreign art notes.

art notes.

THE ATLANTIC MONTRLY. (Houghton, Mifflin & Co., Boston.) The October Atlantic brings the notable serial, The Princess Casamassima, to a close. It is followed by a timely paper on the late King Ludwig of Bavaria. Edward F. Hayward discourses of John Wilson, and Elizabeth Robins Pennell furnishes a study of The witches of Venice. Charles Egbert Craddock and William Henry Bishop continue their narratives: A pretty out-door sketch and an Italian Idyl, are contributed, while more solid articles are Race Prejudices and the Rise of Arabian Learning. Edith M. Thomas and Henry Luders provide poems, and there are several reviews, while the Contributor's Club and Books of the Month close this number.

Cassell & Co., New York.) Contents: A. Wilful Young Wo-man; Harlowe's Helpmate; Our Co-operative Picnic; Why should a Girl go to College; The Garden in September; The Royal River; More Humor in Arcadia; Welcome Back, Etc.

THE PHEENOLOGICAL MAGAZINE. (L. N. Fow-ler, London, Eng.) Contents for September: Mrs. Cleveland; Henry Ward Beecher and Phrenology; The Metaphysics of Evidence; The Imagination of Children; Choice of Pur-soits; The Abbé Liszt; Gardens; Health Hints, Etc.

BABYLAND. (D. Lothrop & Co., Boston.) The little ones will find short stories and illustrations to amuse them this month.

THE QUIVER. (Cassell & Co., New York.) This issue contains much interesting reading enlivened by illustrations.

New Books Received.

GOD AND HIS BOOK. Part III. By Saladin. Lon-NEW ASPECTS OF LIFE AND RELIGION. By Henry Prait, M. D. London: Williams and Norgale.

A Long Sleep.

Eudoxis Adelouin, the sleeper of the Salpetriere, has awoke from her long sleep, which was continued, without a moment's interruption, for inseteen days. She had had a siumber of fifty days early in the year in the hospital where she now is, and has been for many years. While she was on both occasions sleeping relays of medical men kept watch by her bedside. Some hours before her second period of somnolence ended she showed great nervous agitation, often started, and had intermittent fits of trembling. She at length opened her eyes in the midst of a burst of loud laughter, which continued for about ten minutes. During that time she stared fixedly and appeared, although laughing so hard, as if under some painful apprehension. Then she spoke as if she were addressing her mother, who was not with her, in an endearing manner, and on being handed a glass said she only saw her mother's image in it. She has since become quite cheerful, tut seems to have hardly any ideas except those suggested to her by the doctors. Contrary for what is observed in most hysterical subjects, the sense of taste remains while she is under the influence of suggestion. Thus if she is given aloes, and told it is sugar, she will swallow it, but make a wry face to show delike. If told to drink water, from a champage glass, she, shows exhileration, and if a packet which Dr. Volein eavs contains an emetic is put into her hand she has violent fits of nauses—London Neges.

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MELLIN'S FOOD



THE PROOF PALPABLE

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by EFES SADDENT;
Author of Pinochant, "The internally lines of Spicitualization,"
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The author's method aids us in getting control he organs unconsciously employed in acts of walled spontaneous recollection. It is ingenious a Calcago Times.

DANIEL AMBROSE, Publisher. 45 Randolph St., Chicago, Ill.

A TREATISE ON THE HORSE



diseases. By DR. J. B. KENDALL

This block contains an Index Diseases which give the synctions, came and the best treatment of each a Table giving all the practical drugs used for a Table giving all the practical drugs used for a types of the practical drugs used for a types of the practical drugs used for a type of the practical drugs used for a type of the practical drugs and the practical drugs and the practical drugs and much other information.

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Railroads and Steamboats.



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re is but one Niagora Falls on earth, and but one d

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By "AUF."

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A STELLAR KEY TO THE SUMMER-LAND.

by Appenew Painting David Sing. To conte, pushing 6 conte; I says 5 conte. cicculo stall retail, by the Bounce, to House, Chicago.

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inguish between editorial articles and the communica-lons of correspondents.

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CHICAGO, ILL., Saturday, October 2, 1886.

During the last thirty-five years the progress of events has far outstripped those recognized laws which were supposed to set the boundaries of society. Rapid growths are always inconvenient and sometimes painful; new garments have to be made for the ex-panding form or old ones pleced out to ac-

ommodate its changes, It is to be expected that the diminutive oat, narrow across the chest and shoulders and abbreviated in length, should prove both unsightly and uncomfortable. It is a thing of shreds and patches; half the buttons have been snapped off and their places supplied with strings that are either full of knots or asily broken. Evidently society peeds a new sasily broken. Evidently scotely needs a new garment; one that shall fit, yet not constrict, that shall protect yet not encumber, that shall clothe and yet be elastic. For man is only in his boyhood now, and dame Nature is sorely at her wit's end to keep him a decent spectacle. As long as he was a child in lead-ing-strings to monarchs and priests, he could taken care of and kept within bounds. But he now has reached a stature when puliage is no longer possible. It is not in America sions that there

ferment and unrest, both political and social, through all ranks of society. There are sounds of expostulation and menace throughout En-gland, France, Germany, Belgium and Russia, to say nothing of the sleepy southern countries bordering on the Mediterranean sea. That divine power working at the heart of things finds its issue through growing manhood in mines, in factories, in workshops, on farms, and in every form of work, and that issue is not always peaceful and pleasant. The boy is sowing his wild oats, and the crop is often full of weeds and very innutritions. Nevertheless it contains good seed and it is the duty of the social scientist to winnow that seed from the chaff, and to

ecommend it to the producer and consumer.

The American Social Science Association the American Social Science Association held its first meeting in Boston some twenty-one years ago, called together by a department of the government of the commonwealth and convened in the State House. Its object may be broadly stated as the applica-tion of science to common life, and the effort to formulate the laws under which society assures the greatest temporal prosperity and spiritual culture to every individual member. The address of the President of the last year, Hon. John Eaton, Commissioner of Ed ucation, contains an exposition of the scien-tific method in the common affairs of life.

exced to take the place of fleenes, liberty the place of staver."

It may be seen what scope and aims employ the energies of the active members of me Association, who are not, necessarily, ollege graduates nor occurs of philosophy, hey hope to ennoble their own characters, a well as to become tributary to the publis ood, believing that every advancement in clence is an improvement in, the commonsaith And, cartainly, the carnesiness, gravy, dignity and mutual toleration which haracterized the methods of the members of as Social Science Association, cannot but large and liberalize all who listen to their necessings or read their annual reports.

In the domain of practical life, such ques tions are considered as involve the care and training of the young; the skill and economy of industry; the prevention of disease and the preservation of health; the rewards of virtue and the punishments of crime; the es-tablishment of right social customs and the nactment of wholesome laws; labor in its relation to capital; the family in relation to tate; socialism and State action; sanitation and its relation to crime; reformatory schools prisons, etc., etc. These topics are divided into sub-topics, which, in turn are given special consideration from year to year, as there are too many things connected with the welfare of mankind to treat of only a mall portion of those indicated, annually

In addition, it is proposed by a committee having the matter in charge, to introduce five departments of the American Association into lectures and conferences in universities and colleges. A brilliant beginning has been made in this direction by the auspices of ex-President Andrew D. White, of Cornell, who secured the services of Mr. F. B. Sanborn, of Mass., General Secretary of the Asso ciation, as lecturer to the four undergraduate classes of that institution. It must have been very different from the usual fossilized node of instruction to take these young per ple out to visit reformatories, prisons and asylums, and so far as could be done, instruct them from example, as well as by precept that "civilization is an affair of self-restraint and mutuality of help among individuals." We are not told how far the instructor attempted to point out the causes of crime or the best means of its prevention, although he does say that he "avoided most of the doetrinary points about which writers have been disputing for centuries." But we are in-formed that "the introduction of definite instruction in the social sciences, as a whole into so many American universities, is both the result and the extension of our work in the Association."

Another very hopeful tendency of the time is the practical and enlightened interest taken by clergymen in whatever comes under the head of social science. They are coming from the study of fate, free will, fore-knowledge, to meet their fellows on the broad ground of a common humanity. They are growing in sympathetic comprehension of the causes of disease, want and vice, and setting themselves vigorously at work to seek remedies, and, though in a less marked de gree, to exterminate the roots of evil, instead of lopping off its branches. Howells, in his "Minister's Charge," puts into the mouth of one of his characters, this remark, "It was a cold day for the clergy when it was imagined that they ought to fit people for both this world and the other," and adds, that "the latter is the simpler task of the

It would have been wiser to say that I who is fit for the one life, is also fit for the other, following one another as they do natural sequence. And in the meetings of the Association this sequence runs like a thread of gold through all the warp and woof of their fabric. In the culture of the individual and the development of society, clergy and laity alike assume that society is made up of imperishable units, and the future is generally the "unnamed party" in every proposal for the good of mankind.

The true Spiritualist is also the social scientist. He has the greatest of all incentives to make this earth a clean, wholesome dwelling-place for his kind. And when he considers the misdirection given, through igno-rance, to lives that have no end, he acknowledges that every topic considered in the Association is of vital interest. He does not stand aside, and rightly ordering his own life, feel accountable for that alone. He realizes that universal brotherhood brings with it mutual

Individuals are more than separate links in in endless chain of being, rea ching from th finite to the infinite. Pulsations from the great heart of all throb through every link, so that "of one blood are all nations of the earth." The scientist measures these heart beats and calls the results laws. If he be also spiritual-minded, he strives to penetrate gh these manifestations to the essence of which they are expressions, and to conform his own will with that of the Divine nature.

Missionary Troubles in China.

From the far-off Chinese city of Pekin comes a curious pelition to the President of the United States from the officers of the "China Branch of the Evangelical Alliance." The missionaries there are in a strange trouble. They try to teach Christianity as a religion of peace and good will, and the natives actually look with contempt on their efforts. Not that the average Chinaman is averse to this good doctrine, but he has found out that our home-practice is quits another knowledge of these laws, is expected to guide to wisdom, to give light for darkness, to find truth and reject error, to establish what is right and overturn what is wrong, to lift man up, to give him greater breacht of riew, and greater mesters over material nature, to make improvements in himself and his conditions, by conforming to established laws, and thus to give progress to civilization. Thus law is carpected to take the place of license, liberty the place of slavery." are placarded day-by day, and threats of re-prisal have been made." Unoffending Chi-ness have been alaughtered by mobs in our restern borders, and it is no marvel that these distant natives of Asia fail to discrim-

these distant natives of Asia fail to discriminate and make bloody reprisals. It is "an eye for an eye," only the Christian plucked out the first eye and the pagan followed suit. The petition says:

"In view of the hatred and grievous wrongs experienced by their countrymen in the United States, what must be the estimate formed by the Chinese people of the humanity and justice of Christian nations?" What the estimate of the effect produced by the teachings of the Christian area discharged with the produced by the Confucian classica? After all they have enforced in their own land at the heads, of Christian nations through war and the opining traffe, if the Chinese now learn that their countrylines abroad are driven out of Christian lands.

as if they defiled the very soil by their presence, what judgment must they form of the people of such lands?"

The missionaries are in as unpleasan a predicament as were their predecessors among the Kareens in Burmah, sent out by our American Board in the days of slavery. The Kareens had heard of "slaves, horses and other cattle" sold at auction in sight of our churches, and they said to their would-be teachers of Christianity: "We hear that you sell each other in your country. We prefer to be pagans, for we have no human chattels in our land, and if you make us Christians our children may be sold away from us." Not only is the situation of these missionleasant, but dangerous. Mob law in Christian America makes its path of fire and blood into China, and life is in peril there. It would seem as though we had better do ne missionary work rather than send wellmeaning men across the wide seas and there involve them in such peril by our worke than heathenish lawlessn

At the Michigan Methodist Conference in Adrian this month a memorial to Congre was offered by Rev. A. Edwards, editor of the N. W. Christian Advocate, which quotes n our treaty with China in 1880, by which that government agreed to restrict Chinese emigration to the United States, provided that "Chinese laborers now in the United States be allowed to go and come of their own free will, and shall be accorded all the rights, immunities, etc., of citizens of the most fav-ored nations," and declares the outrages on the Chinese in Oregon and elsewhere a failure, on our part, to keep that treaty, and a disgrare to our land.

Of the Chinese indignities on merchants and missionaries, in that country, he says We have no right to expect that the pe of a heathen country will be more careful of e rights of Americans than the people of this Christian country are of the rights of the Chinese in our land." This plain talk is timely, and the memorial was adopted, we d to state, with hearty unanimity, and is to be officially sent to a Michigan senator for presentation to Congress. The Chinese religion maioly consists in the worship of their ancestors, with a sense of their pres-ence and help which makes a crude sort of Spiritualism. The Confucian maxims, highly reverenced by their leading classes, em-phasize ethics and morals, and a large info sion of Buddhist views reaches over the kingdom. It is painfully clear that our prof Christian land is the first and worst in aggressive violence and bad faith. We are no in fit state to Christianize China. "Physician heal-thyself" is a good prescription for us.

Camp and Grove Meetings.

The season for open air meetings is over and a few frank and friendly suggestions may be timely to think of for another year The one matter to be most thought of is that it is better not to have such meetings than to have them half planned in a loose and careless way. To make a camp meeting a success, to secure that order, character, spiritual usefulness and justice in its business aspects which are indispensable, requires a great deal more careful study and labor than many suppose. Competent committees, or boards of directors, should be chosen months in ad vance of the time, authorized and st by a responsible society or association in their work of corresponding with speakers and mediums, getting grounds, tents, etc., fixing prices for fares on railroads and at the camp, raising funds or getting piedges if needed, and having all on a fair and strong basis, and duly advertised. No one person can do all this as it should be done, and if can do any one tries once, he will not be tempted or induced to try again. A division of labor and responsibility must be had. A fit com-mittee should have charge of the conduct of the meeting, decide and advertise who are to speak on the platform, when and where conference meetings for free exchange of opinions shall be held, and, if necessary, which is rarely the case, forbid any persons whom they consider disorderly or disreputable from speaking on the grounds—the aim being to secure that order and decency without which liberty of speech becomes license. Set hours for slience and quiet at night, and the prohibition of noise and confusion or of any ercises after such hours, is a very important matter for health of mind and body.

In engaging speakers and mediums charac-ter is the first consideration. Of course ability, eloquence and spiritual gifts must be thought of, but without good character all these are "as sounding brass and tinkling cymbals." Never ask people to go to a com-fortiess camp ground. Plain fare is expect-ed, but not discomfort below that of a Modoc ed, but not discomfort below that of a Modoc Indian lodge. Too long a time for a meeting makes all drag. Ten cays or two weeks is good for the smaller camps with few speakers and mediums. A mouth een only be well filled with more variety, larger attendance, and far more cost and care. Let spiritual and mental culture and gaining facts and experience from good mediums be the leading thought and aim, and let healthful amusements come in for cheer and pleasure such as they give. Dancing is good, but it is not the chief end of man, surely not of camp meetings, and too much dancing and too little thinking has been well said to be a mistake. This and all amusements, should stop at good hours. It is a wrong to body and soul to turn day into night needlessly.

If, a camp meeting is so conducted that

If a camp meeting is so conducted that those in attendance can say that they are helped in health and strength of body and soul, and the outer world respects its good order, it is a success.

Grove meetings or yearly gatherings in been, and are very useful. The North Collins Yearly Meeting in Western New York, and the Sturgis Yearly Meeting in Michigan, have been kept up some thirty years with marked weight and benefit, as have others, too many to name. They are often of quite as much use as camp meetings and have been more successful in the West. Campor grove meetings should not stop or harm the keeping up of local meetings or societies, but ought rather to stimulate them to new efforts.

In all this nothing new is said, but only ome plain words in a case where " line upon line and precept upon precept" is useful.
All gatherings, in camp or grove or hall, in

all seasons, when so planned and carried on as to help to a better and wiser daily life and to the spread of true Spiritualism, we always gladly encourage and put on record so far as space in our crowded columns allows.

Involuntary Mesmerism

The Portland (Ore.) News relates a rather remarkable case, which on one occasion came under the notice of the police of that city which, for want of a better definition, might e termed a case of involuntary mes It is a case which would have delighted Mes mer, and will give the students of his doc-trines considerable food for reflection. August Brudel, a railroad laborer, met an old friend whom he had not seen for a long time. named A. Whitfield. They had been com rades and were much attached to one another. Scarcely had they exchanged greetings before Brudel began to act in an extraordi-nary manner. He would mimic Whitfield's every motion, gesture and word, all the while staring at his friend with a face distorted like that of a madman.

The two sat down to dinner at the Nation al hotel, and Brudel ordered the same food that Whitfield did, and kept perfect time to the motion of his arms and mouth. This ac tion was so curious that Whitfield walked down to the police station and gave his friend over to the police authorities. It was though the man was stricken with nervousness or merism, and Dr. Wheeler was called in to decide the matter. The mesmerized man changed from Whitfield to the doctor, and nnon his command would do anything. When old to stretch out his arms it was impossible to force them down. While undergoing the examination he made a dash at Captain Hair with the roar of a buil. Had he sucd in grasping him there is no telling what he would have done, but upon the com-mand of the doctor would again subside into a quiet mood. It was a most singular case

Some persons are singularly so mesmeric influence; and so easily swayed are they generally, that they are merely the creatures of circumstance, the dominant force for the time surrounding them having complete sway. The above instance is paralleled in the experiences of Laroy Sunder land as set forth in an article which he published twelve years ago. For twenty years Mr. Sunderland was a successful revival minister in the M.E.Church. The Methodist papers frequently spoke of him, expressing their sorrow in losing so successful a revival minister as he had been among them. Re-vival phenomena occurred wherever he d. And he always noticed that by drilling the plastic minds of a certain class of people with certain ideas, a degree of credulity was thus intensified into faith; and that faith induced "conviction," "co sion," "joy in the Holy Ghost;" in a word "saving faith" was simply the action of the human mind. And all this he soon after proved by experiment; a thing probably never before done. It was thus by experiment, that in 1840 he discovered the law of self induc tion in the human mind, a discovery in men tal science which, its claimed, holds rank with all other discoveries, phrenological or psychological, ever made. In 1838, his first experiment as to mesmerism was upon an excellent Methodist lady, in New York, had been "converted" and entranced under his preaching. At a mere suggestion, she passed immediately into the trance, when she broke out into expressions of loy, ex-claiming: "O, brother Sunderland! this is the same state you put me into by your ser-mon, Sept. 13, 1825, in Scituate Harbor, Mass." and, as that lady was entranced without a "mesmeric will," by suggestion, so has he entranced many others, and among the number hundreds of Christians and ministers, and all of them declared it was one and the same state,—"conversion," Christian "joy," or trance!

It is a well known fact, as Mr. Sunderland erts, that in his experimental lectures in the United States from 1840 to 1852, he produced far more wonderful results by faith in the science of Pathelsm (another name for the phenomena produced by mesmerism) than were ever witnessed in any revival. By faith, many people in his public lectures were rendered insensible to pain while sur-gical operations were performed.

Mr. Sunderland's theory is that no " merizer " has or can have any power over his patient, except that by which he has become invested by the confidence and the faith of the one he operates upon, and that the trance is self-induced. Whether Mr. Sanderland's position is true or false, it is certainly a noteposition is true or false, it is certainly a note-worthy fact that mesumerists have relinquish-ed to a great degree the old time practices brought into requisition to induce the trance or mesmeric state. The advanced and skil-ful operator accomplishes by suggestion and mental impression all that was ever accom-plished by "passes"—so-called or by any metallic devices, such as brought into requi-sition by Dr. Dodd and others.

A Novel Defense.

The Inter Ocean states that a novel defense is about to be introduced in the celebrated murder trial of Lewis Webster, at Warren Ohio. Webster has been twice convicted of the murder of Perry Harrington, Dec. 18th 1884, and is now having a third trial. The which he was twice convicted was that of Harrington's widow, who posttively swears that she saw Webster's feature and recognized them when the mask fell the murderer's face after he had completed the bloody work. The accused man is a young neighbor, and had always been on the best terms with the murdered man. He bore an excellent reputation in the neighborhood, and his friends stand by him now His sweetheart has been in the court all the time, and her devotion has been one of the tic incidents of each trial. It has even inspired others to believe in the young man's

But the new testimony that is to be preented, if the court will allow, is from the other world, it is claimed. Miss Nephew, of Jefferson, Ohlo, has recently developed into a medium, as set forth in the Inter Ocean, and he goes into a trance, when the whole scene of the murder comes to view. She acts out he part of Harrington in this tragedy, defends herself with a chair against the attack of an imaginary enemy, and after a struggle she falls as though shot and becomes cold and rigid in death. After being revived she speaks with the murdered Harrington's voice and says that a book agent, who was canvassing for a "Life of Garfield," committed the murder. He found out that there was money in the house and committed murder to get it. The man is now in the West. The voice of Harrington then pleads for Webster, who was his best friend, and says that he must not be hung for a crime of which he is inno-

The young lady did not know either Harrington or Webster when she went into the first trance, and says she would never have mown them had not the unexplaine thing pleaded with her to go to Mrs. Har-rington with a message from her husband exonerating the man now on trial.

Why the Hindus Reject Orthodoxy.

An important stage has been reached in the development of the crusade of the Amercan Board against "the new theology." the alumni meeting at Andover, June 11th, Robert A. Hume, a missionary to India, who was at home on a vacation, made a speech in which he said: 'I have gone home with a heavy heart and often dim eyes because the gospel of love and mercy which I was seeking to give to these men was followed by a feeling of bitterness in their hearts, because they thought it implied an eternity of sorrow for their ancestors" (as the orthodox do-trines teach that the unconverted are con-signed to an eternal hell, which is an abhorrent idea with the Hindus). On account of se words Mr. Hume has been refused permission to resume his missionary work. The refusal has greatly intensified the already strong protest of friends of the new theology, and also of the greater number who take no part in current theological debates but who regard the present attitude of the managent at the missionary rooms as unwarranted and unwise. The senior secretary of the board, the Rev. Dr. Clark, under who cial supervision Mr. Hume has labored, bore phatic testimony to his faithfulness plety and success in mission work, and earnestly pleaded for his return to a field where his gervices were sorely needed by the cause and earnestly desired by his fellow-mi

Another Advanced Theory.

An exchange says Rev. Mr. Willetts, of the faith-cure persuasion, is creating consider-able interest in the mining towns of Penn-In a recent sermo sylvania. In a recent sermon he made some remarkable, utterances, and among other things teek the radical grounds that death could only come to humanity from sin before the allotted three score and ten. He repeated with emphasis that all who die before they are seventy the devil takes them, and to illustrate his idea said: "Now, suppose a man dies at thirty-five or forty years, and goes up to heaven; the Lord will say: 'Why, what are you doing up here?' Didn't tell you to stay down there (on earth) seventy years? What are you doing here? 'Oh, I got sick and died.' 'Well, you have sinned and broken My law; get out, no room here for you.' Now, that's a pointed way of putting it, but I (Willetts) believe it."

Dr. Alleo of England Prof. Muller and

Dr. Allen, of England, Prof. Muller, and several others were quoted as instances of men who have not dishonored God by sick-ness and disease. Continuing, he said, "If God lays you sick, how wicked, finful, silly, nonsensical, and blasphemous it is to run for a doctor and medicine. Doctors and medi-cine come from an idolatrous people, and the profession is a useless piece of humbuggery."

An Indianapolis editor thinks that there ought to be an attractive summer resort to which elergymen of all denominations should particularly be drawn, just as there is a Sarparticularly be drawn, just as there is a Sar-atoga for sporting men and a Newport for ultra-fashionables. They would gain much from the opportunities that would be offered in such a careless assemblage for brushing against one another and exchanging courte-sies and ideas.

Dr. and Mrs. S. D. Bowker of Kansas City, have returned from an extended tour through California. Dr. B. reports an enjoyable trip and the making of many pleasant acquaint-nices among Spiritualists.

GENERAL ITEMS.

Mr. and Mrs. Bundy have returned from their summer vacation.

Letters or papers to Walter Howell, may be addressed in the care of William Oxley, Beq., 65 Burry New Road, Higher Broughton, Manchester, England.

The government, incensed at the action of the Pope in restoring all the former privi-leges of the Jesuits, has decided to strictly enforce all existing laws. The effect of this will be to expel all Jesuits from Italy, or Ital-

In his address of welcome to the delegates to the Connecticut Universalist Convention in Bridgeport, on Wednesday, Showman P. T. Barnum said: "An old clergyman once said to me: 'Mr. Barnum, I hope to meet you in heaven.' I answered; 'You will if you are there. This is a church of charity, a church of good works, of love, of faith, and I wel-come you to the deliberations which shall re-sult in furthering the work of this church, and in making known the gospel of love and salvation."

Lens Fry, daughter of David Fry, living in Stumptown, Loudon county, Va., who as-tonished the physicians by her long sleeps, is dead. She was fifteen years old. Two weeks ago she slept for sixty-six hours. Then she was thought to be dead. Her last and fatal sleep continued nine days and ended in her death. She begged those about her not to let death. She begget those about her not to leve her go to sleep, but they could not relieve her of her drowsiness. All efforts to waken her were useless. The doctors say she starv-ed to death while in a comatose state.

Geo. Brooks writes as follows from Bloom ington, Ill.: "If you can put me in communi-cation with any good test mediums that may be induced to come and work for us, please do so." Will some good medium address Mr. Brooks? Sections 12 and 15 of the Constitution of the Bioomington Association, reads as follows: "At any regular meeting, when sufficient funds are in the hands of the trustees, a committee of three may be appointed to secure lecturers or mediums, but the scusthese mest have the money on hand to pay them with before this is done. Lecturers and mediams shall be paid entirely out of the funds of the association, and all money received for admission to either fectures or circles shall go to the treasurer, for the use of the association the same as dues or admis-

"The extent," remarks the New York Evening Post, "to which religion suffers' from the extravagances of some ministers in times of great public excitement can not, of course, be accurately measured, but there is no doubt that it is very great. Nothing, for instance, could be more mischlevous than the claim of the minister who was on board the train approaching Charleston on the night of the earthquake, and claimed that the safety of the passengers was due to some prayers he happened to offer. When people begin to think over this, of course they ask what kind of an idea this man must have of the Del-ty, when he maintains that He would, be-sides killing people and wrecking houses in Charleston, have also killed people on the train if Rev. Mr. Smith had not happened to be on hand to pray."

E. H. Dunham of Providence, R. I., writes "Spiritualism in this city is advancing stead-ily, and the interest in its teachings is inreasing. The Providence Spiritual Associa-tion will commence its lecture season of 1886-7, Sunday, October 3rd, under very fav-orable circumstances. From its inception, six years ago, until the present time, our growth has been gradual but sure, and the coming season promises the greatest success of any previous ones. Our constant efforts have been to present the truths of Spiritual-ism in their highest sense, and they have not been unsuccessful. Our speakers for the course are as follows: Mrs. Dr. Lunt Parker, Mrs. C. Fannie Allyn, Mr. Eben Cobb, Mrs. R. S. Lillie, Mr. Geo. A. Fuller, Mrs. A. H. Colby Hon. Warren Chase, Mrs. E. L. Paul, Mrs. H. J. T. Brigham. Mrs. Abbie N. Burnham, Mr. J. Frank Baxter, and Mr. J. J. Morse. With this powerful combination of intellectual forces, and the assistance from 'over-the river," we hope to accomplish great things, and build up a society that shall be a power for good, and an exemplification of unadultera-ted Spiritualism."

The New York World gives an account of the following Bible for women: Very few people know of a remarkable enterprise that people know of a remarkable enterprise that is being undertaken in New Jersey in the chape of a female revision of the Bible. The is being carried on in this manner: In richly fornished drawing-room, about a a rienty furnished drawing-room, about a broad table, sit a half dozen women with in-telligent faces and busy pens. Each one has a cheap copy of the Bible, which she reads carefully and occasionally clips out a verse and pastes at the top of a long sheet of white paper. The others then cut out the same verse from their Bibles and dispose of it in the same manner. With this before them they begin to discuss it in turn. One of these commentators is an excellent Greek and Hebrew scholar. Another is profoundly learned in current Bible criticism, while still anothin current Bible criticism, while still another has gone through with care and has at her fingers' ends all the great commentaries of Henry, Scott, Dr. Adam Clarke, and others. After each verse has been thoroughly discussed, each woman writes under it what she has to say, and the sheets are then passed in to a secretary. This secretary is a recent graduate from Vassar. She cuts out this muchtalked-of verse from still another Bible, puts it at the top of a larger sheet of paper, and then appends under it the notes of all the learned lady commentators. When asked

what was the object of this revision, one of the ladies who inspires and carries on this tremendous labor, explained that they were doingwhat might be called a feminine revision of the Scriptures. "We find," she said, "in going over the Old and New Testaments, that about one-tenth of the Bible touches, in that about one-tenth of the Bible touches, in one way or another, upon women. We wish to know whether the male readings; transla-tions and interpretations have been strictly fair to us, and in a spirit friendly to our sex. We and a great many other women have our doubts on the subject, and so we propose issuing what may be called 'The Woman's Bl ble.' On our revising committee sit able women from England and America." A well known publisher has agreed to issue the re-vision when it is completed, and by next summer "The Woman's Bible" will be given to the public.

C. J. McClelland writes as follows from South Pueblo, Colorado: "We are very much in need of a good test medium in this town. There is no spiritual society here, nor at Denver, and if some one would come and labor here in the West, we are sure they could do good work. Several mediums are being devel oped here, but we don't seem to make much progress and we are getting discouraged."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WILL be sent to new subscribers, on trial, thirteen weeks for fifty cents:

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith He now asks them to cancel their indebted ness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for is printed with every subscriber's address Let each subscriber examine and see how his account stands.

cimen copies of the JOURNAL will, be sent free to any address.

Immortality and Modern Thought.

Under the above head the Rev. Minot J. Savage, of Boston, delivered a notable address before a large and deeply interested andience at the National Unitarian Conference at Saratoga Springs, N. Y. Sept. 22nd. The entire paper is to be published in the Christian Register. After a review of the beliefs of the primitive man in regard to continued personal existence, which he emphatically, pronounced seemed to be, "not see much an invention or discovery as an original endowment and integral part of man," the lecturer proceeded to consider both agnosticism and science. While he had no hard words for the former, he could no more submit to the new tyrant than to the old. "But," he said, "when it attempts to set limits to investigation and warns us off even from a rational search for the 'undiscovered country,' then I rebel. Compte, its first secular High Priest, attempted it even in regard to an investigation and warns us off even from a rational search for the physical heavens, and hardly was he dead before the spectroscope turned his wisdom into folly. Who knows but some spiritual spectroscope may play the same havor with the wise ignorance of agnosticism concerning the spiritual stars of which the world has always been thinking it caught occasional glimpses?"

The growth of Science Mr. Savage pronounced to be one-sided and incomplete. Though we have made extraordinary excursions into the heavens and mapped most of the earth, "man is yet very largely an undiscovered country." But we cannot give up the soil, because the dissecting knife does not find it. Passing by traditional orthodoxy as having "nothing to say to any one who needs to have anything said," the speaker went on to consider the belief in immortality in the present age, introducing the last and most important part of his discourse by stating that, "the springing up of Spiritualism and Theosophy on grounds burnt over by the fires of the orthodox hell, and right in the teath of the east winds that blow from the cheerless seas of doubt, teatify to the hunger

a French scientific commission one scouled, after what it called an investigation, is now recognized by the medical fraternity.—In the words of one of them,—as having 'a distinct therapeutic value. All the ordinary phenomena I have witnessed in private over and over again."

physical body. And while we are on the borderland of facts like these, I confess I find it hard to be patient with the conceited and flippant ignorance which, waves them aside with a supercilious air, while it gravely potters over a fish's fin, or the dug-up vertebra of the tail of some extinct mastodon, calling one, science, and the other, superstition."...

Mr. Savage then spake of the frauds connected with modern Spiritualism, as well as of honest self delusion, and proceeded:

"But, when all the fraud, all the delusion, all the misinterpretation have been brushed one side, there remains a respectable, hay, even a striking and startling body of facts, that yet has no place in our recognized the ories of the world and of man."...

"The so-called explanations that I have seen, such as those of Drs. Beard and Carpenter and the Harvard Committee of some years ago, are so ridiculously inndequate to account for facts of my own experience, that, by natural reaction, they almost incline one to grasp the opinions they combat, for the sake of having something a little more solid to hold by."...

After noting the movement of physical objects without muscular pressure, and the imparting of information that was never in the

hold by."....

After noting the movement of physical objects without muscular pressure, and the imparting of information that was never in the possession of either of the sitters, as well as that which the medium only could not have known, he continues: "To call it mind reading is easy; but what is mind reading? One insoluble mystery is hardly a satisfactory explanation for another. Automatic writing, when the medium was unconscious of what she was writing, and this of a most remarkable character, is another common experience. These are little facts, you may say,... Science knows no little facts.".

"I have never paid the slightest attention to anything that occurred in the dark, or under conditions where deception as to fact was possible. I have seen plenty of these; but have always ruled them out of court. And besides, most of the things that have impressed me have occurred when the medium was a personal friend and not a 'professional' at all."...

"As the result of all this, am I a Spiritualist? No! Would I like to be one? I would like to be able to demonstrate the fact of continued existence and the possibility of opening communication between the two worlds. But I am a good deal more anxious for the truth than I am to believe one way or the other."

In concluding, he says:

truth than I am to believe one way or the other."
In concluding, he says:
"It all men could know that death is only an incident and that life is to continue for good or ill, right on; and if they could know that, under the workings of the law of cause and effect, they are making the future life, day by day; that its condition is to be determined by this, not by creed or belief, or ritual or worship, as such, but by character, is it not plain that this would become the mightiest of all possible motives? If it can be attained, here is a power able to lift and transform the world."

"It is not a question, then, that is all in the air and is of no practical importance. I know of none that I believe to be more prac-tical."

Dr. C. P. Tiele and Leyden University.

Endorsement of W. E. Coleman's Essay or the Hindu Adam and Eve.

the Hindus Adam and Eve.

To the Better of the licition Prinssociation Journal
Perhaps the leading authority regarding the history of the religions of the world is Dr. C. P. Tiele. Professor of the History of Religions in the University of Leyden, Holiand Dr. Tiele is the author of the essay on "Religions" in the last volume of the Encyclopadia Britannica, just published; and of all men he was assuredly the one that should have been selected to prepare such an article for the pages of the mest scholarly and rationalistic of English encyclopadias. He lass the author of an excellent work on the "Outlines of the History of the Ancient Religions," a translation of which has been published in America and England's "Comparative History of the Egyptian and Mesopotamian Religions," of which has been publications on cognate subjects.

The University of Leyden is Hoeral and progressive, and is untrammeled theologically, its facuity being decidedly unorthdox, approximating what in America is called the Free Religious point of view. Br. Tiele, like Dr. Abram Kuenen, also of Leyden University, is a scientific rationalist or free thinker. As pertinent to the criticisms made by certain parties in the Journal and elsewhere upon my essayon the alleged Hindulegend of Adam and Eve in the Journal of June 26 last, the subjoined endorsement of its truths, which I have just received from Dr. Tiele, is a sufficient offset to the adverse remarks of biased antichrigian critics possessed of little or no knowledge of Sanskrit literature or upon the subjects treated. Dr. Tiele is competent to decide as to the value and accuracy of my statements; they are not. Says Dr. Tiele: "I received in due course your article against Lieut. Wilford's and others' humbug. Tined hardly say that I agree with you in all you say against those faise theories, brought forward with so much shamelessness and believed in by so many simpletons."

We Entertre Coleman.

Presidio of San Francisco, Cel.

Walter Howell in England.

Walter Howell in England.

To the Editor of the Relinio-Pidicouplical Journal:

It was my intention to drep you a line before sailing, but amidst so many thines I overlooked it. You know that I am unable to read the journals devoted to our movement, and therefore am not in the best position to judge of matters upon which some of our friends differ. That is, I do not have their views presented to me intelligibly; if there is one thing that I admire more than another; it is a man who dares to speak out his honest conviction, fearless of all consequences; and however much I may differ with such a person I will respect his boileness. As to exposure of frauds, and there are ness. As to exposure of frauds, and there are many, we cannot be too outspoken, if we would have the public understand our position. In this direction, then, I am one with yourself. If during my stay in Eughad you will forward me, per mail, a few copies of the Journar, I will put them into the hand of persons whom I think likely to become subscribers. I do not wish to do this as your agent, but as one who feels that the Journar will win for itself and the cause the credit they deserve.

We have had an unfortunate voyage, and

well win for itself and the cause will win for itself and the cause will win for itself and the cause when they deserve.

We have had an unfortunate voyage, and shall not reach Liverpool until Sonday, Sept. 12th. Thirteen days for the Aiaska is nearly double her usual time. I will not detain you by any details of the voyage, for they would take up too much of your valuable time.

Accept kind regards for Mrs. Bundy and yourself, for whom I shall ever cherich sincerest respect and admiration. Wheling you every success, I remain yours faithfully,

Waltite Howall,



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General News.

Eighteen deaths from cholera have occurred recently at Pesth, and thirty eight new cases reported. Bome has established a quarantine against all persons from Sardinia.—An engine using petroleum as fhel is successfully drawing trains between Cairo and Ajerandria.—(t is said that the Rock Island road by purchase of two lots at Des Molnes, balked plans of the Burlington and Northwestern roads to join their tracks for trains from St. Paul to Kansas City.—Lightning statted a confagration in the forests of the Yellow-stone National park, which is destroying lumense tracts of timber.—Dohn D. Taylor, treasurer of the Pennsylvania Railroad Combany, died last Saturday in Philadelphia.—The republicans of Nevada have nominated C. C. Stevenson for governor and S. D. Edwards for Judge of the Supreme Court.—Six persons, including three magistrates of Glasgow, were suffocated while viewing a biast of the Lochfane quarries which required sevent ons of guapowder.—Real estate transactions in Chicago for the past week amounted to \$552,652.—In the championship, scullingmatch on the Thames, last Saturday, William Beach beat Wallace Ross by four lengths.—The solicitor of the treasury has sustained the collector at San Francisco in refusing to permit the Anglo-California bank, incorporated and owned wholly in London, to import merchandise.

That feeling of extreme debility is entirely over-

That feeling of extreme debility is entirely over That feeling of extreme deniny is coursely over-come by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, B. I., lady. Hood's Sarsaparilla is sold by all druggists \$1 a bottle, or six bottles for \$5.

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Gracula (advertised in another column) prepared from the famous Genesse Valley winter wheat, is a twice cooked food, ready for immediate table use, and it is especially adapted to building up nervous structures. As a food for children, persons of sedentary habits, or the sick, it is unsurpassed, for the reason that it sha food, and not a medicine.—Popular Science News (Boston).

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For akin dis-cases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen

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We take pleasure in calling the attention of or readers to the advertisement of the Knickerbock Brace Co., it this issue of our paper. We can re-oumend this Company to do as they agree, and or ders intrusted to their care will receive prompt a tention—St. Louis Presbyterian, June 19, 1886.

Glenn's Sulphur Soap hase and beaut GermanCorn Remover killsCorn, Bui Hill's Hair and Whisker Dyo–Black & Be Pike's Toothache Brops curs in 1 Min

Business Jotices.

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Rassed to Spirit-Lite.

Died in Waterford, Maine, Sept. 19th, Oliver Perter, aged 64 years and 6 mosths.

Mr. Porter was a cuberther to the RELEGU-PHILDOPHILL JOHN LLD From and Separatonship a contribution. He was a vertical Spiritualist and a remarkable man in many functions. He montain and physical confliction was very understood in the montain and physical confliction was very understood in the montain and physical confliction was very understood to the service of the serv

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THE CHRISTIAN RELIGION

TO A. D. 200.

one of the most important as a suffer claims that it is a core author claims that it is a core of the first two contents o pose of the Christian ing to view many thi

Toices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

BY MRS. E. B. DUPPEY.

BY MBS. R. B. DUFFEY.

I peaceful slept, and as I slept I dreamed
A strange, sweet dream. I journeyed Haran-ward;
Stones were my pillows, the bare earth my bed,
And to my spirit vision there was set
A ladder reaching up from earth to heaven,
And God's own angels, radiant in light,
Accended and deceended; and the face
Of each angelic visitant I knew;
Each face I quee had loved; on each had pressed
A passionate farewell kies 'mid raining tears,
Thep turned in decelulion from the bler,
And thought to see it never more again.
Ohl how my soul went out in glad surprise!
The well-remembered tones fell on my ear
In fond, endearing words as in the past.
And yet each voice had gained a richer tone,
And vibrated more sweelly, and each face
vilowed with a heavenly beauty it had lacked
Ere heaven was its home; the bonds of love
Had ne'er been severed, but more closely knit,
Had loct their taint of earth, and gained instead
Immortal strength and depth and purity.
Weary and long had been my journeying

Immortal strength and depth and purity.

Weary and long had been my journeying
D'er stony paths, beest by many thorns;
and cold gray clouds had stretched across the sky.
From senth to horizon, shutting out
all light and warmth and beauty; and my beart
Was sad and hopelees; naught of joy there seem.
Birth, warrices and death, forgetfulness:
These seemed the sum of human life, until
That blessed hour when from the opening heaves
There came a ray of light divine, which shoue
Lyon my pathway, louching up each stone,
and withered lest, and faded, drooping flower,
and made the fery thorns seem points of light,
And through the parting clouds there floated dow
A rare sweet melody, unbeard on earth,
And coly listened to in happy dreams,
and this the song I heard the migels sing:

"What Leritfes. What mortal knows it?

- "What is life? What morial knows it?
 Whence it couled, whither goes it?
 Whence it rampe at its beginning—
 Pain and weariness and sinning.
 Smiles and tears—a faltering breath,
 And mystery strange again at death.
- "What is life? a time of trial, Discipline and self-denial, Patiest-wailing, earnest striving, Of your best-to others giving; Thus through work and woe and pain, You may all its lessons gain.
- "What is life? Each earthly sorrow May a lieuwenly blessing borrow; Sin and struggle, tears and laughter, Each shall live in the hereafter;
- What is life? A time for grasping Gentle hands in friendly clasping; To your bosoms warm hearts pressin gathering life's sweetest blessing— Love, a guest of angel birth. Sent to cheer the sons of earth.
- "What is death? The mystic portal To a higher life immortal: At this door a blessed angel Stands to preach the glad evangel: All the woes of earth are o'er, Enter in and sin no more."

Ester in and sin no more."

If hears was filled with a most sacred joy to refer had known before, and all my soul for the first said been vouchastic to me the wondrous sight, his privilege of sweet commune with heaven, and this celestial light which flooded all fy life, and gare to it new meaning and sew hopes, and grander plans and purposes, and in that sole mm bour, my witnesses, he angel throng, myself I consecrated to a higher, purer, nobler life, life lived more for others than for self, hat I no more might pain the shining hosts of the dear, loving angel presences, old God was in the place. His presence seemed round, on every side, as ne'er before, hen gathered I my stony pillows up, and built me there an altar to the Lord, fy werr sorrows dedicating thus not his service, thankful even for them, more naught else had I for an offering.

T was but a drawn lake it was but a dree.

'I was but a dream! alas, 't was but a dream te to find the same gray clouds above, whilght gloom seemed changed to midnight shades,

I woke to find the same gray clouds above,
But twilght gloom seemed changed to midnight
shades.

By its great contrast to the heavenly light.

I woke to find myself all desolate,
No loved once near me, their sweet voices hushed
Forswer in the sliest, voiceless grave.

Those who mourn friends know with what bitter
pain
They laid their forms away beneath the clock.

But even they dream not the racking grief
To have these lost ones to their arms restored,
And when their souls are filled with infinite joy
At this most blest reunion, then to know
As second time the pangs of parting; alt j
Earth hath no syretobedness compared with this.

I woke to find my f-st torn by the stones
And hands pierced by the thorns; but woke I not
To the dull pain that held me ere i slept,
A pain scarce minded since so long endured.

I woke to wilder, fisterer agony;
To such despair as never had I known
In all the weary past. No ladder stood
To bridge the spaces betwirt the earth and sky;
No angel hosts desconded, and no choir
Pournd forth in rapturous song the meaning new
Of life, which life immortal gives to it.

The future was all shadowy and dark.

This, then, was all! Here must we suffer on,
Brought into being only to know pain
and hopelessness, and in despair to die;
To love and lose, our beart-airings bleeding, torn
By those off sundered ties no earthly hope
Promised to reanite; to valnly struggle on,
And like a wild bird caged, to best our bars
With restless pinions, striving to be free,
This this hall find a sure but untamed prey.

Ohl was life unight drink the bitter cup
Of disappointment to its deepest drage!

Why bad a rengeful God thus in His wrath
And county this Tantsture tour mind
Of what life might haire been had He so willed?

Why picture to ury mind whith bearen might be,
If mind and soul and being are of settile.

This this battleferce of self with self,
This striring of the soul to be a soul,
And not a protecty of matter?

Why do our loves reach out beyond the grave This striving of the soul to be a soul, And not a potency of matter? Why This drawn of immortality by fails clay? Why do our loves reach out beyond the grave, And seek for something where there nothing is? O cruel, mocking God, who might have made This earth a stepping-stone to heaven, a place Of budding hopes, the vestibule of life and not its all; but who has chosen instead To leave His work unfinished, like a child, Who, tiring of his labor, since he finds He cannot carry out his perfect plan, Throws list results away!

Thus cried I out in the thing the service of the finds He cannot carry out his perfect plan, Throws list results away!

Thus cried I out in the service of the service

Ab, out upon a faith so barren, cold, which knows no certainty, can bring no proof which fain would lead the weary traveler or Through his long pilgrimage, his only guide An ignie fatuus—that word perhaps. Nay, nay, iet me not be deceived, the brave Should dare to face the truth, nor seek to full Their doubts and fears in faise security. If I must live, then let me know life's worst; Let me rebed, and fling defiance bold. At the demoniac power you call a God, The demoniac power of the pain. Then let me sleep, and, eleeping, ever dream Such dreams as that I waked from; they are More real than this illustive, hopeless life.

Such dreams as that I waked from; they are real More real than this litusive, hopelees life.

Bless God! the light of early morn crept in Through the but half-closed lattice, like the light of heaven descending to this lower world. The skies are fair without; the morning clouds (dlowing with gold and crimsen, quickly flee Before the sun, like evil before good. Bless God! I wake at last! I wake to peace And thankfulness, and joy too deep for words. There is no ladder stretching to the sky Ferceived by mortal vision, and no song Rings in my earthly ears, but well I know The ladder stands, and spirit forms descend, and heaver's chant finds eccho in my heart. Blees God! O would I had the power to pen An anthem grand to glorify his name, To thank Him for the victory over death Heypromises in immortality. To thank Him that He opens wide the doors Twixt earth and heaven, and though we may not se We yet may feel the dear loved presences of those passed on before us! And our lives Be filled with hopes no earthly storm can blast!

Thank God, the dream within a dream was true! Then let me raise an altar on this spot, And call it Betb-el, for the Lord is here.

Strange Manufferstations.

Strange Manifestations.

Remarkable Case of the Mysterious Working of Forces—Loss of Native Language by an Intelli-gent Colored Woman, who Suddenly Converses in German, French, and Spanish—A Case to Puzzle

The colored people of Centre Street, St. Louis, Mo. (eays the Globe-Democrat) are in an intense state of excitement over a most remarkable case of the mysterious working of Providence. This excitement was first aroused about 12 o'clock noon Friday, the Sci. List., when a great noise of singing and dancing proceeded from the top story of the herestorior extremely quiet and orderly house. No. 212 Centre Street, occupied by Miss Frankte Washbon and Miss Mildred C. B. Lincear. The noise caused all the neighborhood to come to the conculsion that demons had gained possession of the place and were celebrating in one of the genuine old-fashioned housewarmings. This belief was very much strengthened by the fact that the language of the songs was unknown to them all and had never before failen out their ears. At last, after this orgy had continued uninterruptedly for about an hour and a half, one of the neighbors—Annie Whitney—more courageous than any of the others went into the house and said she thought a German hell was in progress up-stairs. She called to know what was going on and received the answer, "Come up," which was the only English she heard while there. As she opened the door leading to the stairway, confident off inding at least more than one person up-stairs, a shadow flitted before her and inmediatily the spirit of a very fair woman passed out and faded away.

Annie then proceeded up-stairs and was much astonished to find no one there but Frankie Washbon, who was gesticulating wildly, beating her Freat, and winging in an unknown tongue "to some lively waiting tuna." She would frequently waiting travular tunes the movements in perfect harmony with the unknown language. About 2 o'clock this ceased, and Miss Washbon was able to again as her breat, and be movements in perfect harmony with the unknown language. About 2 o'clock this ceased, and the reward supply and uncontrollably. They clasped each other, then raised themselves above her bands on the her friend String and to represent the surface of the her pr

receing like when you nit your allow-hone," as she expressed it.

This was the last serious attack, but constantly since then she has spoken in the mysterious language shich no one understinds. An occasional word in English and some of her talk can be with difficulty understood. Some who have heard her cay she exclude the state of the state of the state of the triple of the state of the language. She seems to have lost control of her language.

she stirlphted them to to the spency of spirits, declared it as the was in no way gifted with mediumistic qualities, though she was incided to think she would eventually feetopol into sent a state. In Public cannot lead the blind—they both fail to the same of the state of the spirits of the control of the state of the public cannot lead the blind—they both fail to the same of the control of the state of the public cannot lead the blind—they both fail to see it. Last spring she was included be all the state of the public cannot lead the blind—they both fail to see it. Last spring she was included be an all the see it. Last spring she was included be an all the see it. Last spring she was included be an all the see it. Last spring she was included be an all the seed it. Last spring she was included be an all the seed it. Last spring she was included be an all the seed it. Last spring she was included be an all the seed it. Last spring she was included be an all the seed it. Last spring she was included be an all the seed it is been considered in the state of the count of the results of the results of the count of the results of t

The spirits tell her "to pray and pray and pray," she says.

Friday, a short time before her first attack, she says she was visited by her uncle, a brother of her mother, and who has been dead many years. "He," she says, "took hold of my hand and led me to where a slate was lying, and caused me to write his name on it. Beneath he wrote a short note advising me to return to my mother. Then he disappeared." Miss Whitney says she resd this note and asked Miss Washbon where her uncle, whose name, "Pat Minor," was at the top, was, and received the answer, "Dead."

There are many opinions among Centre Street people as to the inarguage, which puzzlee them all.

Dead."

There are many opinions among Centre Street.

There are many opinions among Centre Street.

There are many opinions among Centre Street.

People as to the ianguage, which puzzles them all. Winfield Bobinson of the church at Eleventh and Chambers Streets, who is gifted with a knowledge of French, but some of it is good French, but some of it ipuzzles even him. A druggist in the neighborhood of Centre and Wainut Streets, after due consideration, pronounced it Indian, while Miss Whiting thought it Spanish, and the physician returned to the French theory. Though a few of the boider have ventured to suggest voodoolsm, this is indignabily denied by Frankie herself.

Spiritualism and Spirit Return.

A Paper Read at the Spiritualist Meeting at Capac Mich., by Mrs. F. E. Odell.

While, the philosophy of Spiritualism is collaparatively readily understood by investigators webolg-telligeatly pursue its study, the phenomena of spiritualism tendent assumes a magnitude to us akin to the unstead of the presence of the properties of the properties of the principles whose manifestations we term nature, and their privary cause, fod. Happy is the thought that the devotces of science are ciutching at the folds of their garments, and while many are valuly endeavoring to reduce all truth to the tangible touch of material scuse, they are plunged as deeply beheath the waves of mysticism and varying thought as are their less educated brothers in relation to their realm of study yet they bow at the shrine of intuitive-sense, and drink from the fount of conscious thought unexplainable truth.

yet they now at the sorine or intuitiveness, drink from the fount of conscious thought unexplainable truth.

I do not expect so much to throw new light upen your experience and investigations, as to take with you a somewhat retrospective view of the ideas and instructions which have come to us from others, and question their import to humanity. As has been wisely stated in the RELICOLO-PHILOSOPHICAL JOURNAL: "The great truth of Spiritualism is not the lare fact of a life beyond. Merely to know that some sort of life awaits us, apart from all information respecting its nature, conditions and confections with this life, would be a piece of knowledge of lite value to us." What, then, is our help in this great battle of life? We are answered; "that character is the only basis of awards of the life to come." The only parent of destiny.

Let us earnessly consider: these thoughts, and ask, Are they true? Ab! then, the great truth lies not repeated evidence of immortality, but in obeying the first gleam of light, which satisfies us of its reality, and to shape our lives in accordance with its rive significance. Again we quote from the same source.

"Humble men and women professing to be the

ality, and to shape our lives in accordance with its true significance. Again we quote from the same source.

"Humble men and women professing to be the mouth-plece of more 'exalted minds. In the world of spirits, have with almost one accord, in all parts of the cirilized world and in all its civilized languages, the control of the civilized world and in all its civilized languages, the control of the civilized world and in all its civilized languages, the control of the civilized languages, and its control of the control of

have not only demoralized them but they have repelled in great numbers profounder minds from all the proferred forms of religion as they will long continue to do.

"Can we not reasonably accept these statements, and as consistently comprehend that the great mission of spirit communion is embodied in the fact of the word's great need of a true understanding in relation to the proper adjustment of the penalties of wigogoding? The great truth of Spiritualism, the great med of the proper adjustment of the penalties of wigogoding? The great truth of Spiritualism building rightly and well our characters here."

After having accepted these truths, to us the next important interrogatory lies in the manner in which we aim to guide our elip over life's eyer changing sea. As Spiritualists, we recognize that man's constitutional tendencies form the basis-of his existence here, and through growth and development be reachers, and through growth and development he reachers, and through growth and development he reachers, and through growth and development he reachers gradations in refinement and improvement. If we have caught but a glimpse of the weighty fact that our lives here lay the foundation for all future rearlings, may we not anxiously inquire, what incentive proves the truest prompter in aiding us to arise from lower to higher conditions and leave free and untrammeled the spirit from intentions wrong? I claim it is prayer. A resolve born of will and determination alone, may, when frunght with evil purposes, accomplish the design of its birth-giver with fits unfailing train of antecdant consequences, while the aspirant of good intentions will eventually meet the results of benefits wisely sown.

I pause to search for something deeper here. May not the strongest, the purred, and nobiest resolves, unalded and unstrengthened, with no firmer hold upon the consciousness than external expression of will and purpose, swiftly fee at even the first approach of some stronger influence, and the seponser poweries at the outset? W

imploring aid from higher powers.

Thus gradually the invisible, yet conscioudly be permeating our being, unfold, and who be the mandate of our real and unperish ure—the spiritual; not those perishing trust, cisthed with changing materiality, claiming to be called of God to go forth at a gospel of joy and giad tidings, while so seed of his highest conceptions of light at quickly gathers the real truth to his own

sights we cannot see? To him words are heavy fetters, for he converses in ideas.

The mortal brain is an instrument of many octaves, and remember, it is no question of a material force pressing down a material key. "Will-power can only express itself just so far as there is harmony between the medium and the control. No spirit can compass the entire brain of a medium." They come to us, then, in various force and phases of manifestations, approaching by symbols in. dreams, blending their thoughts with ours in aspiration and inspiration, making use of the human brain as an instrument in e far as it may be attended to spiritual vibrations and echoes of spiritual force. Then, let us take hold of, perhaps, but a single thread of latelligence binding us to those who have passed the shadowy vell. If it but answers the question that they live again, and we shall live also.

Men and women have oftentimes gone out from beneath our teachings with their minds fully irabed with the idea that we worship no God, claim no belief in heaven, and ruthlessly fling to the breezes of increduilty all fear of penalty as attached to evil and wrong. Cruel blows are aimed only at a mythical idea of God, heaven and devil. We not only recognize a supreme intelligence, but exultingly magnify and glorify the actual living presence of infinite love, in as much as we corrective grow into the living, glowing presence of the principles of love. We again repeat that the great truth of Spiritualism lies in the hourly and daily practice of every thought which we conceive to be just and right, having truly learned from the mystical and symbolical approach of the world of spirils, that character and destiny are inseparable.

"Night Ends in Eternal Morning."

Among the last words of that brave, grand soul. Colonel W. W. Hollister, were those above quoted. To him they were a glorious truth, full of the throbing assurance of another life—a life for which his great, lovigk nature was fully ripe.

From practice of his life, which appeared in the Santa Barbara Press, of a recent date, we find the following:

"His mantle of charity was large, and he folded it over men's faults with a royal band. In conversing with a friend during one of his dreadful nights of suffering, he remarked, I would like to take all the poor and distressed in my arms and hold them up." At another time he said, 'My only regret in leaving the world is that I have not done more good."

In the later years of his life Colonel Hollister was seriously crippled in his ability to ald many worthy enterprises in which he was deeply interested—both from the great depreciation in his property value, and the aimost endless litigation in which he had become involved. His vast landed estate was a source of ectual and heavy loss to him, and the cares, anxieties and perplexifies, incident to the maintanance of his property rights, were completed in the strongest nature.

His tender regard for others, as frequently expressed by him, as he neared the portals of the reternal morning," was the key-note of his manly character. It was the flush and glory of his beautiful nature, and showed, more than all things else, how deeply he was grounded in the spirit of that philosophy which was to him something more than failt; it was indeed positive knowledge; it was his all of religion—his one guiding star during the long, dark night that preceded the bright day of his deliverance.

And so in the fullness of his years he passed on the bitcher life.

dark night that preceded the bright day of his deliverance.

And so in the fullness of his years he passed on to the higher life, with many a grand enterprise, looking to the welfare and happiness of his fellow-men, unrealized—with many a noble charity, wherein was enfolded his heart's fondest desires, unrafilled and left to languish for the need of a generous handfor the deed born of a heart now pulseless beneath the clode of the valley.

But let no one imagine that Colonel Hollister's work or influence on earth is ended. In the world to which his has gone—the new life to which his cloffied split has risen—he will be more active than, ever. He will linger near and inspire other souls to perform the world to whole his proper of the world to which he has gone—the read inspire other souls to perform the will help to ennoble the manhood and broaden the charities of other lives, and thus will his good deeds follow him, ever widening and extending as at pass roll on, and ever shining brighter, as jewels in his crown of unfading giory—Golden Gate.

Extract From an Old Sermon.

I have preached against the errors of ecclesiastic theology more than upon any other form of wrong, for they are the most fatal mischlefs in the land. The theological notion of God, man, and the relation between them, seems to me the greatest speculative error mankind has fallen luto. His gloomy consequences appear: Christendom takes the hible for God's word, his last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love; the sun of righteousness will give no added light or heat on the cold darkness of the human world. From portions of this "infallible revelation" the Boman Church logically derives its hideous and despotic claim to bind and loose on earth, to bond dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent or pricety cruelty apply; and hereafter to bless eternally, or else forever damn. Hence, both Protestant and Catholic logically derive their imperfect, wrathrid Beity, where into the vast majority of men are, by the million trodepidown for evertesting agony, at which the election than the first protect which the clerk their imperfect, in the upy wolf whom God lets loose into his fold of lambs; hence their total derivative, and many another dreadful doctine which now the best of men bind their brother's eyes with, and such their children to distrust the Infinite devil, absolutely evil, that ugly wolf whom God lets loose lato his fold of lambs; hence their total deprayity, and many another dreadful doctrine which now the best of men bind their brother's eyes withdread the street of the land of the land land leach theis children to distruct the Infinite Perfection which is Nature's God, dear Father and Mother of all that is. Hence, clerical skeptics learn to deny the validity of their own superior faculities, and spin out the cohwebs of sophistry wherewith they surround the field of religiou, and catch therein unwary men. Hence, the Mahommedans and the Mormons draw their idea of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the shaveholder finds the chief argument for his ownership of men, and in Africa or New England kidange the west. his mouth drooling with text from the authentic word of God ", may, there the thetorician finds reason for shooting an innocese man, who but right-couly seeks that freedom which nature declares the common birthright of mankind. It has grieved metanderly to see all Christendom make the Bible its feticis, and so lose the priceiess value of that free religious spirit, which, coming at first hand from God, wrote its grand pages or poured out its magnificent bealtitudes. Her. Theodore Parker, 1859.

Mediums' Society Organized at Sturgle, Michigan.

A meeting of mediums and for the residence of Mr. Abram Smith, on Sunday, September 19th, to con ty and feasibility of establishing a in Sturgis. After due consideral to organize the society to be name to organize the society to be name ng of mediums and friends was held at noce of Mr. Abram Smith, of Sturgis, Mich. r 19th, to consider the stablishing a me

Dencon Powderpost.

To the Editor of the Reitzio-Philosophical Journal:

Like most elderly people I have a goodly number of the aged, and some from the rural districts, who occasionaling give me a cail. I particularly reliabt the company of the old, for being somewhat old myself, if you can get these old fossils on a string," it is like living your life over again to hear them talk. My old friend Deacon Prowderpost recently gave me a cail. He came from the vicinity of Ocean Grove, N. J.—this Paradise of orthodoxy.

After the cordial greetings of long separated friends, he was left in my study to amuse himself among my books and weekly periodicals, while I was endeavoring to add to my stock of knowledge by perusing Madam Blavutsky's work, "list Unveiled." It seems that your valuable RELIGIO-PHILO-SOPHICAL JOURNAL, had caught his eye. Placing himself before me, paper in hand, and with tremulous voice he said," D., do you really subscribe for all these wicked papers I see strewed around your table?"

"Surely," I calmly replied, "and like an honest man pay for them."

"Then you are as surely ticketed for hell as was Judas Iscartoit! Mark my words."

"You surprise me, Deacon. Why the RELIGIO-PHILO-SOPHICAL JOURNAL, the paper you are now holding, is a very advanced publication. It deals in all that is progressly in thought, and ——"

"If deals in damnation!" the Deacon quickly replied. "Progression," he almost yelled. "Book! I hate the very words, progress, advanced ideas and science?"

"But, Deacon Powderpost," I impatiently exclaim-

hate the very words, progress, advanced I deas and science?"

"But, Deacon Powderpost," I impatiently exclaimed, "you must admit"

"There! there!! I throw what you was going to say," be interrupted, "but I won't admit anything. I won't listen to your damnable logic, but let me just say what I was going to. Don't think I am a dunce; that as a soldier of the cross I've been Idle; that I have not been watching Saian's ten thousand whes! Xes, I have watched them with boly horror. Your progressive preachers and lecturers, what are they? Your Becchers, your Parkers, your Newmans, and your Adlers. I ask again, what are they?"

Taken greatly by surprise by the Deacon's furlous manner, I hardly knew how to reply, but he resumanner, I hardly knew how to reply, but he resum-

Taken greatly by surprise by the Deacon's furious manner, I hardly knew how to reply, but he resum-

are they?"

Taken greatly by surprise by the Deacon's furious manner, I hardly knew how to reply, but he resuming, it made my reply unnecessary.

Outmenting with furious earnestness he said:
"D. I have looked in vain for the expression of that vital sanctily and piety of our Christian fathers, the happy blysiding of hope and fear; the fear of hell and the hope of heaven, or of any of those holy promptings which inspired the souls of John Bunyan, Calvin, or of our bleesed Fligitian. Progression: D., have you forgotten your catechism? Can you find this heathenish expression there?"

"But, Deacon, nothing should stand in the way of scientific development, you know."

The Deacon resumed: "Your progressives write much about the blessings, refinements and comforts of progress. I fell you, D., I am down on the whole of this disholical philosophy."

In vain I attempted to speak a word in defense of science; but, no, with a wave of the hand be invoked silence. Stepping aside be caught sight of my riding whip and seiting it exultingly in his hand, said, "That's it, the grand but neglected ruler of the world, the whip, whipping post, pillors, and summary punishment! That's the remedy for crime in its inciplent stages!"

Here he swoung the whip frightfully through the air. Saddeny stopping he remarked:

"Is it to be supposed for one moment, that if these early correctives had remained in use that the world would ever have been disturbed with such miscreants as Bill Tweed, Alderman Jachne, or that head deman, Bob Ingersoll; and the ten thousand undetected in wyers, bankers, and swindlers now prowling in wail Street."

The Deacon's brows here betokened an approaching crime. He weed the subject of the made and the subject of the subjects.

Notes and Extracts on Miscellanceus-

Notes and Extracts on Miscellancous

A well known lady is about to build a hospital for those injured at polo. Hundreds of baby alligators are sold as ladies pets in New York yearly.

The once popular German has had but slight rec-guition at Har Harbor this season.

It is said that everybody in the town of Yakutak, Siberia, gets drunk on New Year's Day, the bishop solemnly setting the example. solemnly setting the example.

In climates where the variation in temperature is 70 degrees, 400 miles of railroad track will change over 500 yards in length—nearly a yard to a mile.

A farmer in Oconto County, Wia, dug up an iron box in which were two gold watches and chains, a big roll of greenbacks and a large quantity of silver measure.

The Smethport (Pa.) Miner estimates the amount of bark peeled in McKean County the past season at 150,000 cords, and the value of the bark and logs at \$5,000,000.

day.

The Windsor Cannery in Sonoma County, California, has so far put up 120 tons of peaches, pears and plums. It is a decided success, and has caused a great deal of money to be paid out in that vicinity.

A bit of paper stuck to the wheel of his buggy, and, fluttering as it revolved, attracted the attention of James Wood, of Portland, Me., just as he stopped to get out. He picked it off and found it to be a \$1 bill.

to get out. He picked it off and found it to be a \$1 bill.

The greatest balloon in the world has been constructed at San Francisco by a Mr. Van Tassel. It will hold 150,000 cubic feet of gas and has been made for the purpose of traversing the American continuent from ocean to ocean.

They say that Texas cannot wage war on her own account, but the El-pao Trichuse claims the Constitution expressly gives her authority to do so when she is in imminent danger of invasion. She was for weeks in imminent danger of invasion.

Hired giris get very low wages in Cumda, judging from a recount sermon of a Kingston prescher, in which he pleaded for more fay for domestics, saying that many girls work hard, early and late, for \$3 a month, when they should receive \$10.

A Dakota farmer, grumbling at the poor outlook for wheat in the early summer, offered to give to his wife all the wheat he would have over 1,500 bushels. He has just threshed a trifle over 2,500 bushels, and the wife is going to have a new black all dries.

A Paternon, N. J., newspaper cars on "semi-off-all" subtority that the new rest letter the test of the call "subtority that the new rest letter.

the wire is going to have a new black allk dreke.

A Paterson, M. J. newspaper says on "semi-official" authority that the new postal letter sheet is to
be abandoned as impracticable. It is said that the
perforated and gummed ends of the senied sheet break
off in the mail, and leave the letter practically open.
The north shore of Lake Superior has never been
survayed; consequently there are no charts to sid
navigators, no buoys to indicate dangerous recks and
aboust; and but four lighthouses along the entire
north coast, some five hundred miles in jength.

After dark sets the fourteen recold dankting

(W. C. Prime, in New Princeton Beview for September.)

Perhaps memory deceives rue, and there was not so much more devotion in the Sunday gatherings of fifty years ago than now. But as a rule there is very little now. The people do not appear to come together for worship. The expetience of agest teaches that people who are religiously educated will habitually assemble regularly for the worship of their God, doing it both as a pleasure and a duty. It is not easy to induce men and women to assemble once or twice a week, for months, years, lifetimes, to hear lectures, essays, eermons, however instructive or eloquent. This is specially true of the young. In the large majority of country congregations it is quite evident that the people assembled have little idea of any purpose of personal worship. There was a time when controversy ran high about the proper posture in prayer. It proved that men had at least the conviction that some specific outward sign of inward humility was proper. It is now the general custom to ignore all outward formalities. It is rare, in "orthodox" churches, to see any one even bow the head or close the eyes while the minister prays. In many churches all the congregation sit bolt upright and stare at the man in the pulpit, or look around. A striking custom prevails in many churches, where a choir, located at the end opposite to the pulpit, does not strike in silence, while that part of the service is performed. One is tempted in this connection to speak of the doggered stuff which has taken the place of the old pealms and hymns which were once the grand litary of the church of every denomination. But whatever it is, the people star and listen. It is evident that they have come to see and hear, to use eyes and ears only; not to take part in the service.

A Hopeless Minority.

A Hopeless Minority.

Among the Rev. Henry Ward Beecher's many accomplishments not the least is his ability as a story-teller. To much-amused-listeners he recently told this one about a New York boot and shee drummer:

A typical "hight of the grip-sack" was detained at a small town in Western New York a while ago, where a revival meeting was in progress. He had met a party of convival friends during his stay there, and had what is popularly known as "a load on." Newrtheless he drilfted into the revival meeting and took a seat well up in front. It was rather close in the church, and the warm air was conductive to sleep. The drummer yielded to the drowsy good, and after nodding a little sank into a profound slumber, and slept through the minister's rather long and dry discourse. The audience sang flymm, and the drummer slept on. Then the evangellet began his address, and wound up his fervid appeal with this request: "Will all of you who want to go to heaven please ries?" Every one in the church, except the sleepy drummer, arose. When the evangelist hes sleep drummer, and set own. The drummer rubbed his syes, and partially awake, heard the last portion of the evangelists and down. The drummer rubbed his syes, and partially awake, heard the last portion of the evangelists request, which was: "Now, I want all of you who want to go to hell to stand up." The drummer struggled a little, leaned forward unsteadily, and rose from his seat in a dared sort of a way. A sort of suppressed laugh he heard from some of the younger people, and an expression of horror he noticed on the faces of some of the older once Steadying himself against the scall be leeked at the evangelists in instant and then said: "Well, Parson, I don't know exactly what we're voting on, but you and I seem to be in a hopeless minority."

Almost Human Intelligence.

Dr. Peters of New York, ex-President Arthur's physician, has a cottage at the Pequot and keeps serveral berses in the Pequot stables. He is also the possessor of a magnificent St. Bernard dog. The Doctor had a hores struck with paralysis last Wednesday, and he was relating this circumstance to a friend while his dog was lying at his feet. The Doctor noticed that the dog pricked up his ears and seemed to pay extraordinary attention to the conversation, and his great soft eyes beamed with an intelligence almost human. When the conversation was ended, the dog started out on a run. This strange behavior surprised his master. He called and whistled for the dog, but the call was not answered. Dr. Peters and his friend then started to look up the whereabouts of the dog. He could not be found in any, of his usual 'haunts, and it was not till a stableman informed the Doctor that the dog was in the sick hore's stall that fary susplicion of the animal's phenomenal intelligence was thought of. An investigation was made and the dog was found licking the froth from the sick horse's mouth and brushing the flies from his eyes and noutrils. The dog was removed, but the moment he regained his freedom be run for the stable again and recommeuced his labors of nursing. Whenever the dog was taken away from the horse he whined and cried so that it would have been cruelty to keep him sway from his equine friend, and he is now a regularly installed nurse.—New London Teterraph.

Growing Old.

The year in its whole progress is beautiful. We love the first glimpsee of green under the hedges, the song of the returning birds, the early flushes of color on the trees as they are getting ready to filing all their leafy banners to the winds. But we love also the baze of the Indian summer, the yellow of the golden-rod, and the October woods all affame with glory. And we know that even winter, when the gales tattle the bare and frozen branches, is hidding beneath the pallor of its death the promise of noother glorious spring. The early finsh of the dawn is tenderly beautiful with dew and waiting birds—the infancy of day. But what is there in all the round of nature's wonders to surpress such sonsets as we have seen? And, after the sun had gone down, and the last bit of color had faded away, then, one by one, the stars have come out, and have made night so beautiful that we have fallen in low with the schoolow.

night so beautiful that we have been so beautifully, through all its advancing phases, ought our lives to run. Sunny child-bood, an old age as sweet and lovely—so should the one be matched by the other. An old age under whose snow lies the promise of spring! An old age through whose gathering shadows and above whose fading glories are pesping out the stars! So will it be when we have learned how to grow old!—M. J.

Mankind.

Dur reverence for the nobility of mankind will not lessened by the knowledge that man is in submorand in structure one with the brutes, for he may possesses the marvellous endowment of intelligible and rational speech, whereby, in the secular riod of his existence, he has slowly accumulated organized the experience which is almost wholest with the cosmitton of every individual life in our animals; so that now he satuate raised upon it, on a mountain top, fir above the level of his humbellows and transfigured from the grosser more by reflecting here and there a ray from the initial source of truth.—Professor Huxley.

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In 1842 1,000 men formed the Old Defender's Association of Baltimore, and on Sept. 12th of each year celebrated the battle of North Foint fought in 1812. Three years ago the association expired because the five resident members required, by the concilitation could not be present at the meetings. Of these 1,000 n an but four are allive—George Boss, aged sinety-two; James C. Morford, injusty-one; John Petitecord, ninety-one and Nathaniel Watta, who will be ninety-one in Norember. This year Old Defender's day, falling on Sunday, was celebrated in Baltimore Sept. 12th, which is the anniversary of the bombardment of Fort McHenry.

"I'd give a good deal. If had such a pure, bealthy akin as yon have, "add a haly to a friend. "Just look is mine, all spots and bloktobes, and rough as a grater. Tell me the secree of your encoses in always looking so wall." "There is no secret about it," was the reply. "Dr. Pierce's Golden Medical Discovery' channed my blood, and when that was done, my skin, which was worse than yours, begun to look smooth and healthy, as you see it now."

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AYER'S are far superior, as a cathor-PILLS tie, to any that are furnished by the pharmacopæia. - Geo. P. Spencer, M. D., Unit, N. II. "I have taken Ayer's Pills for twenty years, and am sat-isfied that, had it not been for them, I should not now be alive. By their use I have been enabled to avoid the billous discuses peculiar to this elimate.—M. Johnson, Montery, Mexico.

AYER'S have been used in my family PILLS for over thirty, years. We find them an excellent medicine in fever, cuptive diseases, and all billous troubles, and seldoin call a physician. They are almost the only pills used in our neighborhood, and thever fail to give perfect satisfaction.—Redmond C. Comly, Row Landing, W. Feliciana Parish, La.

AYER'S are sugar-coated, safe-and PILLS pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation. For several months I suffered from Headache, without being able to remove the trouble by medical treatment. I finally began taking Ayer's Pilis, determined to give them a fair trial. They benefited me very much, and speedily effected a complete cure.—Mrs. Mary Guymond, Flint Village, Fail River, Mass.

AYER'S cured me of Dyspepsia after PILLS I had given up all hope of being well again. I was sick for a number of years with this complaint, suffering also from Headache, Dizziness. Loss of Appetite, Indigestion, and Deblitty, and was unable to work. Ayer's Pills were recommended to me. I took them, and, in ope month, was completely cured.—Itoland L. Larkin, Harlem, N. Y.

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RADICAL WEEKLY JOURNAL.
PUBLISHED AT 44 BOYLSTON ST., BOYLON, MASS.
Editors, E., UNDERWOOD

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aps have in mind the appearance of the sibyl thrice before King Tarquin?

Do you remember the tale of the inspired Camsan Sibyl? You see her before the proud king. She has already once presented herself, offering the nine scrolls, that contain the destiny of nations and of Rome. But the haughty king has refused the price. She is now again before him, but this time holding only six scrolls under her arm, but still asking the same price as before for the nine. The greed and the scorn of the mighty ruler once more sends her away. She comes back once more—the third time—and terribly sounds her demand: "The three at the cost of the nine, or none!" At least she vanquishes Tarquin and saves to Rome the remains of the precious documents—at a high price! Do you know that this tale is full of ethical life? Thrice we are offered Wisdom: in youth, in manhood, in age. Happy are they who submit at first, for they can buy all the nine scrolls at once and for a price, but they get only a limited number of the books of wisdom. Apply this story and its teachings to mankind's relations to Mystelism! Twice has mankind been offered the whole truth by its Mystles, twice has it refused to pay the full price, hence it has only learned of the axistence of the precious documents, but it does not know them. Once more, will the Sibyl come back, once more will Mysticism be offered mankind—at the same old price: total and disinterested resignation. Shall we pay the price?

(To be continued.)

PSYCHIC INFLUENCE.

BY D. P. KAYNER, M. D.

To be a medium, as understood among Spiritualists, implies much. He must be a sensitive. This implies that one is so finely attuned that the chords of his being will virtued to the slightest breath of the psychic atmosphere and must, therefore, give utterance to such sounds as those vibrations produce. When the surrounding psychic atmospheric wayse mare in rythmic harmony their undulations will furnish us a pure and elevating symphony of thought and reason which will flow forth in trathful cadence, clear cut and sparkling as the rarest polished gam. But when the Æolian harp-strings of the soul are rudely set in motion by the cyclonic blasts of discord, and adverse forces are striving for the control of the psychic harp-strings, the medium becomes the subject of any understoped influence which for the time being gains the control and gives utterance as a trumpeter of "uncertain sounds."

The unreliability of the spiritual phenome-

The unreliability of the spiritual phenomena is often the subject of remark; but the study of what is necessary to be done by the Spiritualists and investigators generally to establish mediumship and Spiritualism upon a reliable basis, seems to be little thought of by them. And especially is this true with genuine healers. It seems that nowhere in the realm of psychic force is this more really true than in the healing of disease. To enable this, to the follest extent the minds of all those directly associated with the patient and all brought in contact with the healer should be centered upon the speedlest possible relief for the pstient through the agency of the unseen forces which the operator is allowed to bring into action without stint or limit so long as the surrounding fastery remains uniform and continuous in its operation.

That this was well understood nearly nineteen hundred years ago by Jesus and his band of healers is very evident. When he went into his own country, gossip and unbelief were so rife that it is said, "he could not do any mighty work there." Again, when besought by the ruler to heal his daughter, after word was brought him that his daughter was dead, Jesus said, "Be not afraid, only believe."—(Mark 5: 36.) But the great healer would not undertake to treat her in the presence of unbelievers.

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the mair's not dead, but sleepeth. And they laughed him to scorn. But when the people were's put forth, he went in, and took her by the hand, and the maid arose."—(Matt. 9: 23, 24, 25).

The same case appears to be referred to in Mark 5: 35-42, showing plainly that vital magnetic currents and spirit influences must not be interrupted by discords, doubts and dissensions, which create cross purposes and prevent the occurrence of favorable results; operating not only to the injury of the patient but the healer also. From the fuller description of the event as related by

events of their wonderfully eventful lives through this refexed action impressed or thrown off through others, by which the sensitive has a double or triple power to contend against. For, let the unprogressed spirit once get the control of an associate unconsciously to him, and he becomes not only the willing subject of that spirit to disturb or mislead the medium, but also unconsciously, perhaps, lends all the individual magnetic forces to the same end.

It is through such means as these the power of correct mediumship often becomes broken, or the heaith and usefuinces of the medium destroyed and Spiritualism, brought into disrepute through the work of ignorant, mischleyous and undereloped spirits—those who have not yet learned that the only real road to happiness and wisdom lies in the doing good to others and siding them in the work of strengthening every aspiration for increasing Light and Knawledge, and assisting them to actuate and achieve every desire to attain to a higher good.

If Spiritualists desire to enjoy holy communion with the world of Light and Love they must do more to protect their mediums and help their development. Surroundings of harmony, the sympathy of pure hearts, and removing them from the cares and struggles for a daily existence, will enable the right-minded medium to catch the glowing inspirations of truth which the dear ones on that other shore are so anxious to convey to their waiting ones on earth, and a halo of peace from the invisible world would flow over the earth, carrying joy and consolation to the desolate hearts.

The importance of this subject cannot be overestimated, as the influences controlled and exerted by true mediumship are as far reaching as human existence, and our, mediums should be protected from all impiring influences from either embodied or physically disembodied spirits, that our communion with the loved ones gone before may be pure and uninterrupted.

Chicago, Ill.

WANDERING NOTES.

WANDERING NOTES.

Cassadaga-Lake Pleasant-Souls and Sen timents-Intellectual Animals not Im

The Cassadaga camp is growing. I have attended no camp that has so good facilities for public exercises, and devotes so much to the higher departments of the science of life. Mrs. Lillie and A. B. French were the right and left bowers for the last days. They are Cassadaga's favorites. We had reason to be proud of the two representatives from our mother country, Mr. Walter Howell and J. J. Morse. Mr. Howell created a s-mastion, and led all in his ready eloquence and profound logic on deep questions presented by the audience. Mr. Morse covered us as with a warm blanket; his discourses were masterly; his style methodical, easy and logical; his language chaste and ornamental; his magnetism pleasant, strong and restful. He is witty, spicy and practical. Blessings follow him and his fellow countryman. Mrs. H. S. Lake created a sensation in her last speech. She touched a tehder vein. and it bled. She urged the necessity of spiritual culture. As an incentive to work for the goal she expressed a bellef that many intellectual people were not immortal—among them herown father! She thought immortality could be earned when. 100;—inherited; hence the necessity of earnest work to purify and spiritualize ourselves here, before death could enanthhilate the spiritual germ. Of course this was unpulatable to most of the people, and these ideas were thoroughly discussed, and seemifagly settled against her by the speakers who followed.

The meeting was a success in every seuse. Here allow me to express my profound appreciation and grateful acknowledgment of the unlooked for compliment to myself. At the suggestion of Bro. J. B. F. Champlin of Little Valley, who led the list with \$10 (one share), I was made a stockholder in Cassadaga (C. L. F. A.) Five shares were thus donated, in as many minutes, with a spontaneity and good-will which I fully appreciate, and I take this oppoptunity to say to all who shared in this generous token, that I know of no words to adequately express my emotions and gratitude. It may never report any dividend

prove him a fraud, gave me a crumb of comfort I wish to acknowledge. He described two persons (spirits), O. H. P. Kinney, of Waverly, N. Y., and Dr. H. C. Champlin, of Owego, as being there and greatly interested in me and my work, and as having listened with as marked interest to my public utterances there, as they ever did while in the fisch, and that they followed me on my winding way and took a deep interest in my welfare and my public work; more especially was this type of Mr. Kinney. I am thankful for this assurance. I know Mr. Kinney did take as deep an interest in me and my work, while he was in the fisch, as any one I ever knew, and I am grateful to be honored by the companionship and assistance of such a soul as he. Dr. Champlin, too, was an able man and my warm friend, but I knew him less intimately than Mr. Kinney.

There are other things I wish to notice but must wait. I have been badly depressed by overwork, heat, exposure, and a multitude of canses, for the past two months. I returned to Elmira for the last three Sundays of September in a weak condition, but found a group of warm true friends to welcome me back, and the spontaneous greeting and cheerful welcomes that met me were a tonic to my weary body and worried soul.

We have a promise of a visit from Maude E. Lord in October, from which I anticipate much good to the cause.

Elmira, N. Y.

THE MYSTERY OF DREAMS.

THE MYSTERY OF DREAMS.

Visions of Slumber in all Ages and Climes

Tales that have Bewildered the Wise-Sol diers Warned of Approaching Danger Hidden Treasures Discovered—Premos tions of Death—Occult Mysteries.

The dream of the Prince of Conde is one that engages attention at once from the number of coincidences demanded to couplete its verification. It was during the French religious war in which the Prince was the principal Protestant chief, and just before the battle of Dreux, that he beheld the vision in question. He dreamed that he had engaged in three successive battles, and the Constable of France. He himself, mortally wounded, expired among their corpees. The historical fact is that St. Andre perished at Dreux, the Duke of Guise at Orleans, and the constable at St. Denis, while the Prince of Conde himself met his death after them at the battle of Ressac.

Ben Jonson, the careless, but graceful, dramatist of the seventeenth century, used to tell his friends with profound conviction how a dream warned him of the death of a favorite child. He was visiting at the home of Sir Robert Cotton in Huntingdonshire, when one night a vision of his eldest son, a child in tender years, who was at that time in London, appeared to him with the mark of a bloody cross on his forehead as if it had been out with a sword. The dream so worried Joneon that he passed the remainder of the night-in much anxiety and early the following morning hurried to lay the matter before his friend William Camden, the antiquary, who was stopping at the same house. Camden endeavored to persuade him that it was merelyly the result of apprehension concerning his family and that he should not be dejected. The dramatist, however, still remained uneasy in mind, and a short time subsequently received a letter from his will remained uneasy in mind, and a short time subsequently received a letter from his micro. When he had been a seen and the same him be a stop to the present of the reliability of one of the reliability of one of the re

writer to make this point as plain as possible in this article. They have been very affect of this article. They have are the an undoubted fact. They have severed themselves from their physical are results and the meselves from their physical are results and the passions having-fall way. To rise above the control of this class of spirits and become their teacher requires targe development on the part of the medium, coupled with pure and holy resolves to commune only with the good, the just, the foring and the wise; and to give as he reselves for the benefits of his fellow mortale or those earth-bound spirits who, before they commence to search for the way of life and progress in the world beyond, are constantly watching to gratify their own desires, as they were in the form.

That they approach our best mediums often cannot be doubted, and when they are repalled by the higher approach our best mediums of the medium is forced to associated the medium is forced to associated the medium is from the death of the fellow mortale or those carth-bound spirits who, before they commence to search for the way of life and progress in the world beyond, are constantly watching to gratify their own desires, as they were in the form.

That they approach our best mediums often cannot be doubted, and when they are repalled by the higher approach our best mediums of the medium is forced to associate in medium. If one is the stock to work out their mischief by disturbing the elements of scala or domestic handless and the stock to work out their mischief by disturbing the elements of scala or domestic handless and the scale of the cannot are constantly which has called the making the foliators and the scale of the cannot are the foliators and the medium is forced to associate in such a force of the medium of the medium is forced to associate in such a such as the scale of the cannot are constantly which are a such as a such progress in the form.

That they approach our best mediums often cannot be doubted, and when they are repeale

ened Goutrand, who appeared much yexed at the interruption of his alumbers.

"Why did you swaken me?" he asked. "I was just dreaming that I crossed a river on an iron bridge, and that I entered a cavern filled with rich treasure."

The aquire related in turn his own dream. The novelty of the circumstances so impressed the monarch that a short time afterward he ordered the mountain to be explored, when an immense amount of wealth was discovered. It is a familiar fact that matters occupying the mind during hours of wakefulness are reproduced in dreams when the mind is buried in alumber. This is especially true in regard to affairs of serious moment and subjects that have previously demanded severe mental attention. In proof of this may be cited the dream of Tartini, which led to the composition of his famous sonata known as the "Sonate du Diable"—the Devil's Sonata. The celebrated composer, after valniy endeavoring to afinis a sonata, fell salesp in his chair. The subject followed him in his sleep, and he dreamed that he again applied himself to his task, but without any apparent success. He was in the deepest despair. Suddenly the devil appeared before him and proposed that he should complete the sonata provided the musician would surrender his soul in return for the favor. Tartini, without, the least hesitation, accepted the proposition, and his Satanic Majesty at once proceeds to execute the long-desired sonata in a charming manner on the violin. As the concluding strains fell upon his ear the concluding to the him his celebrat



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m stems of news. Don't say "I can't write for press." Bend the facts, make plain what you was say, and "cut it short." All such communications be properly arranged for publication by the Edit Notices of Meetings, information concerning the intation of new Societies or the movements of leavestern or leavestern on, and well authenticat pirit phenomena are always in place and will id as soon as possible.

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MOTTO:

"Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power."

THE SUBSTANCE OF MYSTICISM IS THE PER-

THE SUBSTANCE OF MYSTICISM IS THE PERSONAL.

We are in receipt of a letter from an unknown person relative to THE PERSONAL as
defined in the second number of this series.
Our unnamed correspondent wants more information about The PERSONAL, than already
glypd, and, in particular, he (or she) wants to
know the bearing of our teachings upon the
subject of MIND CURE. Regarding the last
quayr we refer to the August-September
number of "The Occult Word,"—(Rochester,
N. Y.), where we defined that subject from the
stand-point of the Mystics. To-day we shall
enter more fully upon "The Personal."

We suppose that persona is borrowed from a
personando, from personating or counterfeiting, and suppose it first to have signified a
mask, by reason, says Boethius, in larca concaca sonus colculus, whence also the actors who
appeared masked on the stage, were sometimes
called larvati, and sometimes personati. Boethius says further, that as the several actors
represented each their single individual person, viz. Oedipus, or Chremes, or Hecuba, or
Medea; for this reason, other people, who were
also distinguished by something in their
form, charşater, etc., whereby they might be
known, came also to be called by the Latins,
personas; and, by the Greeks, prozopa. Again,
as these actors rarely represented any but
great and illustrious characters, the word
came, at length, to import the mind as being
a thing of the greatest regard and dignity
among fluman matters. And thus men,
angels, and even God, were called persons.
Things merely corporeal, as a stone, a plant,
or a horse, were called by them hypocatese,
or supposita, but never persons. Thus far
Boethius.

As Hypostasis means substance or essence,

As Hypostasis means substance or essence, we can readily understand its equivalent, The PERSONAL to be the immanent causality, working in and through the human individ-

working in and through the human individuality, as the omnipresent life and energy of the soul of man.

If then Hypostasis means substance, "that which stands under," the human individuality consequently becomes a dependent apon Thir PRESONAL. The same relationship exists rebetween The Personal and human individuality as between "The Boul of the World" to and "The World." Where we am defining "The Boul of the World" to and "The World." Where we am defining "The Boul of the World" to and "The PRESONAL DESCRIPED BY EMERSON.

If all that which is indefinite in Emerson's easy, The Over-Soul be removed, we shall have left very good characteristic of The PRESONAL. Bush would be: The Personal is "that common heart, of which all sincere conversation is worship; to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which evermore tauds to pass into our thought and hand, and become trisdem, and virtue, and power, and power, and beauty." The Ferronal "within man is the

ø

soul of the whole; the wise slience; the universal beauty, to which every part and particle is equally related; the eternal ONE." The Personal "is not an organ, not a function, not a faculty, it is the background of our being—an immensity not possessed and that caunot be possessed." The Personal "when it breathes through his intellect it is genics; when it breathes through his affection, it is inve." "The heart, which abandons itself to (The Personal) finds itself related to all its works, and will travel a royal road to particular knowledge and powers." The Personal "is the perceiver and revealer of truth." We can, however, not use the term Over-Soul for our purpose. It is too impersonal and too general. We can no more use it, than we can use "The Self" of the Upanishads, though this conception is the objective form of The Personal. We consider it too vague for a model, too indefinite for an ethical standard. We might use the term The Human; for all the good, the true and the noble that lies in this term is included in The PRISONAL, but we must reject it, because our own term implies more genius (spirit) than is usually attributed to the purely human, and it is preferable because it individualizes more, it singles out the one from among the many, the one, who has attained to the state where he can pronounce his own name "I AM." And as said in an other paper The PRESONAL. THE HISTORY OF THE PRESONAL.

THE HISTORY OF THE PRESONAL.

PERSONALITY have a direct and distinct meaning of an impersonation of the gods; a sense, never given to the word HUMAN.

THE HISTORY OF THE PERSONAL.

The Orient is too near Nature to emancipate itself, hence, as its mind is less system matically trained, we find here no clear psychological or ethical formulation of The Personal. It does not rise above "The Self" of the Upanishade, and this conception is parely naturalistic. The Orient has, however, beautiful gimpes of "The Personal" when it gives itself over to spontaneous iffe. The Classical age precents us a clearer picture and a sharper conception. The Greek is the full born man—though not free born in the highest sense. The Egyptian sphinx: half a brute with a human head we look upon as the very emblem of Asia: only one part of The Personal's life has become manifest: only one half of its brute nature has the human being put off. As it is in the Sphinx, so it is in all the representations of the Asiatic God-notions, they are half human only. But when we come to Greece the God is cut out of Nature's bosom as a perfect man. The mind is clear and the heart is strong and self-reliant, hence the gods are represented in ideal human figures. Manliness is the prevalent conception of The Personal.

A close study of the classical idea of manliness soon reveals its defect; it will be found incompetent to effect a radical spiritual change of man, impotent to raise him "beyond himself." Why? The cause will be found to be the same as the one that blinds the eye of the Oriental: Nature's charms. The freedom of spirit is not yet come.

But Asia died and the Classical age passed away. Though the poople live, "The kingdom" has been taken from them. History has continued its course and The Personal. The Christian age, becanse it is othoroughly human responded better than any past age to the wants of the universal soul, seeking for a medium in which to manifest itself fully in the abstract or the impersonal; it can only reveal itself in its own image. But neither the oriental THE HISTORY OF THE PERSONAL.

personal nature before his creative act could be considered a true expression of his godike nature. According to the inherent law of life the punishment for a trespass falls exactly where the trespass has been committed. Rags and hatred have their physiological basis in the liver, therefore the legend very consistently locates Prometheus auffering in the liver. There his purification was to take place. Curiously enough in Swedenborg's correspondential philosophy it is declared that the liver denotes interior purification of the good of the natural man.

Prometheus suffered and was purified—though he himself did not understand—as little as ever does the natural man—the reason of his sufferings, for the cursed Zens for them, and swore that he suffered innocently. However, he suffered and was purified and the validity of man's creation was recognized.

Prometheus will ever be a demonstration of the law of life, that whatever may taint its origin, however actual may be the origin of a human creature, the purifying process can raise it to an equality with the gods.

This then is the meaning of human despair and our "Prometheic sufferings." Now let

It was declared of old, that the blood was the life of man, hence blood or life was to be given as a ransom for life. No man, before Jesus, had offered as a martyr to give his blood in exchange for the personal idea, or shown in his own individuality how THE PERSONAL can manifest itself as a Personality. Jesus did it. He proclaimed it as an actual fact that Man was God, and died for the idea, and his death proved the Phosnix-like nature of man: the old Nature Phosnix died, the man Spirit Phosnix was born. Man had grown so old that he had forgotten the time when

CHICAGO, OCTOBER 9, 1886.

When 'tween Heroes, Detties and Men, was a beautoous bond by Frostwin'd.

But in Jesus the recollection was revived, and mankind once more assumed its true attitude to the lower powers of the universe. Rapidly, wonderfully rapidly, the stone images of The PERSONAL gave way for the living image. Mankind's mystic vein was once more filled with a "fire from above" and a new Phonix swung itself out of the sahes—(too soon only to grow old again in the foul air of the priestly dogma).

The new age was ushered in. Its ideal-toos to represent THE PERSONAL in a living individuality, or expressed mystically, to live out the God-Man, the Man-God idea.

To many Mystics the individuality of the first man who realized the idea, comes too prominently into view, and they lose hold of THE PERSONAL and become idolators as of old. But to those who in spirit live through the age of Asia and that of the Classics; those who give up the old Phonix life to burn, they are re-generated and in them THE PERSONAL manifests itself.

In the sense in which we now have spoken of Jesus as a review of the God-Man the Man.

manifests itself.

In the sense in which we now have spoken of Jesus as a reviver of the God-Man, the Man-God idea, we point to him as a pattern, as an embodiment of The PERSONAL. not as an absolute but as an historic embodiment. He is and will remain for many the Medicator; they cannot do without. Before they have passed the historic and psychic degree, which he represents, they cannot pass on to further developments in THE PERSONAL.

PERSONALITY AND INDIVIDUALITY.

Individuality simply means monadic exist-

Individuality simply means monadic existence. Individuals from the time of Cleero
denotes that which cannot be further dissected. Dividuus, from the beginning, was
employed as its oppositer Leaving out, for
the present, the historic modifications of the
word, we stand by the root and define individuality as monadic existence, the being a
one.

viduality as monadic existence, the being a one.

Personality on the other hand is the formal appearance of The Personal. The Personal sound exists as a Personality in an Individuality. Says J. Freeman Clarke: "Personality in man is the highest spiritual fact of which we have knowledge. We mean by it that wonderful unity of thought, love and will, out of which center influence radiates in all directions. (The glorious distinction of the human soul is that its action is combined with its knowledge and desire, that it puts forth its power deliberately, sustained by all its knowledge, and all its hope."

PERSONALITY, THE MANIFESTATION OF THE

PERSONALITY, THE MANUFESTATION OF THE

PERSONALITY, THE MANEESTATION OF THE PERSONAL MANEESTATION OF THE PERSONAL MANIFESTATION OF THE THE PERSONAL MANIFESTATION OF THE PERSONALITY, but personality in this sense has more of the limitations of that form of human existence, which generally goes by that name. In the common acceptance of personality the word relates to existence, but not to being. Personality as the form of The Interest Tallone is original being. It is not limited.

Says J. Frohschammer (Contemp. Rev. Jan. 1873):

1873): "The assertion that the notion of 'Personality' implies limitation, and is applicable only to what is finite and relative, but not to the absolute, is taken from Fichte; but it is by no means correct. This will be clearly shown by a deeper consideration of the essential elements of Personality. These are—existence, consciousness of this existence, and beautiful over it.

existence, consciousness of this existence, and control over it.

"Distinction from and therefore limitation by others, is not an essential element of Personality, but an accidental sign of relative personality an absolute Personality cannot therefore be said to be impossible; for it may find in itself, in the constituent elements of its existence, without the necessity

not the consequent of its circumjacent condition—and this, among finite forms, would make it only a contingency. It is not the result of certain potencies in a physical sequence; this would leave it in their operation merely as a residuum. It has not its end in a determination or dissolution into the elements of the physical process.

The personality of man in its realization tends to overcome the limitationy of the finite. It does this in the assertion of its own being, its own self-determination, its own freedom. It recognizes these limitations, this not the consequent of its circumjacent condition—and this, among finite forms, would

OMANCE AND GENERAL REFORM

"Muddy vesture of docar—
That doth so grossly close us in."

It does not here and now exist beyond these limitations, but it exists in them in a life, which is self-determined, and may not be determined by them.

which is self-determined, and may not be determined by them.
"Personality in man is impaired in the same measure in which it is determined from without. It suffers, then, the mutations which exist in the necessary process of the world, but it does not carry through them a clear and increasing purpose, and does not transmute them into freedom.
"Human Personality is real. It has the strength of the free spirit. It moves along the fleeting forms and fading images of the flaits, where shadow pursues shadow, but it is not of them. In the accident of time it is conscious of a life—
Builded far from accident."

Ided for from sections 16

This last thought Mulford possesses in accordance with Lotze, who expressed himself thus: "Personality is real; it is most real. It is not some pale outline, some dim semblance. In its advance, even, it is not, to use Shakespeare's phrase, merely a similar of virtue. When it is said that in man there is only a weak imitation of personality, is not realized but impaired. "Personality is not realized but impaired. "Personality is real. It is free and enters into the freedom of God. It advances in its moral being, but this is in the life with God. "It advances through relations, but its relations are not to God as to something external; it is not simply an external relationship. Lotze says truly "the relation of a being to another being is not between them but in them." The relation, in human life, of a father and a son, which is but imperfect as the expression of the relation of the human personality to the divine personality, is yet not merely an external relation. Elisha Mulford in "The Republic of God" again says:

"There is in personality the highest that is within the knowledge of man. It is the steeped, loftlest summit toward which we move in our attainment.

The germ and growth of grains and plants, the ebb and flow of waters, the rise and change of winds, the results of the most recent inquiry into the constitution of the suns, have not the worth and significance of personality.

In the course of human life, the relations of man as a person and with persona are deeper than his relations with that which is impersonal. That which is impersonal, in so far as it comes within the acope of our knowledge, exists in subjection to conditions of measurity, and has no power to transmute them in its process, and does not pass beyond them. It has no self-determination; it is not determined from within, whatever be its relations to that which is without.

From that which is personal and the expression of the fine works, while their w

the comment on it.

Macbeth. Wherefore was that cr??

Seyion. The Queen, my lord, is dead.

Macbeth. She should have died hereafter;

The Seventh have been a time for such a

To-morrow, and to-morrow, and to-morrow,
creeps in this petty pace from day to day

To the last sylishes of recorded time.

And all our posteriours have lighted fools

The way to dusty deals. Out, out, brist can

die!

Life's but a walking shedow, a poor player

That struts and frets his hour upon the stage
and then is heard no more; it is a tale

Told by an ideal, and of sound and fury,
clamifying nothing.

But this portrayal of life as merely phenomenal, with no ground for personality and
with no realization of divine and eigening relations, is given with the contrasts of another

or fig. In these closing scenne, there is the
any ounsement of another death.

Bases. Your son, my lord, has paid a sedder's debt:

Receiv lived but till he was a man.

peement of another death.

Your son, my lard, has paid a seldier's debt:

ife only lived but lill be one a man;

Then he is dead?

Ay, and brought of the field; your cause of

ay and brought of the seld;

I have not been measured by his worth, for ther

it have not deads before?

Ay a the brought

and so, the light is knotled.

He's worth mass such as the light

And so, the light is knotled.

He's worth mass such as the light

He's worth mass such as the light.

And that I'll spend for him. He's worth no more: Ther say he patted well, and p And so, God be with him!

This life is with God. This life, that is not hat of fribble or of crime, is not ephemeral, has a worth that hath no end.

(To be Continued)

FAKIRISM.

meinted from the Paris Figure of Sept. 4th, for the RELIGIO-PHILOSOPHICAL JOURNAL..)

the RELIGIO PHILOSOPHICAL JOURNAL.

This is not a French word, but it will soon become one. A scholar of good reputation is about to group together under this term all psychical sees which, whether instinctive or mispired, resemble the strange practices of the fakirs. It is indeed known that the latter, by the simple force of their will, cause objects to move, raise them up and perform other wonders. Has any one of them eyes been more powerful than Succi, who caused himself to be buried alive and on being exhumed ten months afterward merely complained of a violent seadache?

There are to-day among our physicians a large number who are giving serious attention to magnetism in all its bearings. It is no longer, necessary for examples, to insist on the phenomena as a fact, for they may be witnessed daily under the manipulations of Dr. Charcot.

no longer, necessary for examples, to insist on the phenomena as a fact, for they may be witnessed daily under the manipulations of Dr. Charcot.

There arrived yesterday, in Paris, for the second time, an American, whom Dr. Paul Gibier, an attaché of the museum, calle a fakir, because of the resemblance of his doings to those of the fakirs of India.

Yesterday Dr. Gibier invited a physician of the author of these lines, to attend a séance of fakirism. I came away astonished and stupeled, asking myself if I had truly passed the evening in this world of reality,

Mr. Slade, the American fakir, is a large, strong, middle aged man, with a Creole cast of countenance.

grees of temperature as shown by the thermometer.

All idea of trickery is therefore dissipated. It is impossible to believe that we have to go with a skillful prestidigitateur performing feats that seem inexplicable, but which are very-simple when the sieight or machinery by which they are accomplished are explained. It is 8 o'clock. Mr. Slade says he has need of human electricity, and requests the five persons present to be seated around a table and to join bands. He takes a slate upon which there is a pencil, and he holds it against the table. The sound of a pencil is heard writing very distinctly, and soon a violent blow announces that the work is done. Upon the slate is found written in French, in English, in German and in Greek, a phrase which is in response to a remark that had just been made by one of the sitters.

Dr. Gibter, who wishes to keep the slates written on, as evidences of the phenomens, had procured several of them, such as children use at school, that is, those having wooden frames.

Mr. Slade placed two of them together after having dropped a piece of pencil between temps to grant of the most one of our number who blazes it under his arm. The

Mr. Slade placed two of them together ter having dropped a plece of pencil betwithem. He then hands them to one of number who places it under his arm. Secratching is heard as before, and when cluded he takes them apart. The crumbs pencil bear evidence of having been us and on one of the slates we read: "Eles-v convaincus, maintenant?" (Are you convaincus, maintenant?"

that is all.

The same American fakir places a chair at a distance of some ten paces from the table, and calls attention to the fact that there is not even a thread between him and it by which to draw it. At his command the chair moves and gently places itself in front of him.

Gibler's, a storm set in, and it appears that the natural electricity deprived him of some of his powers.

After a while the slate said Good-bye, which means "Adieu" in eur language. Mr. Slade was tired out.

I do not wish to appear a gobeur (swallower). I will repeat, then, that the experiences above related took place in the presence of two physicians and at the house of one who took notes in view of a report to the Académie and for a work that is soon to be published.

C. Chingmolder.

The story is current in London that the Rev. Henry Ward Boscher's visit has given rise to a small tempest in the Congregational Church. The Rev. John Hunter, of Hull, one of his friends, airs the scandal, which is to the effect that the committee of the Congregational Union, which meets next week at Norwich, refused to invite Mr. Receher to sheak before that body on the ground that his religious views were net orthofox. The Rev. Edward White, chairman, declared himself ready to resign rather than to receive Mr. Boscher on the platform.

The Spiritualism Before "Modern" Spiritualism.

BY THOS. HARDING. No. 4.

ENGLAND CONTINUED.

ial spirits by great Jove designed,
be on earth the guardians of mankind,
sible to mortal eye ther go,
imance our actions, good of bad, below.
immortal spirits, with watchful care presid
thrice 10,000 round their charges glide,
by can reward with glory or with gold;
ower they by Dlyine permission bold
—Hestodus (B. C.).

the hasarth

"Spirits when they please
Can either sex assume, or both."

—Millon (A. D. 1608).

"Sweet souls around us watch us still,
Press nearer to our side:
Into our thoughts, into our prayers,
With gentle helping guide."

—Harriet Beecher Store.

I design, by giving the above quotations rom representative poets, to show that the underlying principles of what is understood a Spiritualism, had been the same from time memorial. The first extract, taken from Works and Days' by Hesiod (Hesiodus, Latnform) was written some time in the 8th shotry "Before Christ." Hesiod was a celerated Greek poet and philosopher of that far istant day, and the quotation above given, ithough written nearly 3,000 years ago, is markably similar to the inspiration of sachings of the present day. Milton, who rote also nearly 300 years ago, is not dismilar from more ancient teaching, or that it the present time, which last I exemplify four lines from Mrs. H. B. Stow; and yet of one of the three-tagn admitted "Spiritualist," surely, there is but little in a name, and a rose by any other (name would smell as weet."

If there is any one general lesson which Spiritualism teaches above another, it is that our business is not with "God," but with our fellow men; and further, we gather also inferentially, that the business of departed spirits is with theth-fellow spirits and with us. Not one spirit in the Spirit-world supposes that he can "come up to the help of God," but every spirit and every mortal knows that he can, or may, help his fellows or those who occupy a sphere of existence or of happiness inferior to his own. The private does not assist the colonel to command the regiment; he is simply the creature of obedience. The colonel commands and the private obeys. Officious prayer, praise and exhortation, under the absurd supposition that we may thereby assist sinners to "come night to God," or assist God to come nigh to sinners, could have originated only in childish vanity and an overweening and ridiculous self esteem. The Infinite alone knows how near the finite can or does approach infinity; but we don't know anything about it, nor should we try to know until we have learned the first letters of the spiritual alphabet. "Wisdom is justified of her children," but not of fools, who have not yet discovered their folly. It will be time enough to expatiate upon the drapery within, when we shall have passed the vestibule of the temple.

Modern Spiritualism teaches that spirits who are the natural "guardians of mankind" are not a special creation for the purpose, sa Hesiod seemed to suppose, but that they are spirits of men, women and children whose best interests are subserved by their kindly care of those who yet remain in this sublunary sphere. This constitutes the principal difference between this ancient Greek and us. Modern Spiritualism simplifies the subject immensely, and thus brings the question within the range of the common mind, hence its adaptation to meet the desires and needs of common mortals, and upon this feature of this modern philosophy we build the hope of the future of absurdity, and sometimes of cruelity

r laws relating to witcheraft are among sepest stains upon the escutcheon of old and. The barbarous injunction, "Thou not suffer a witch to live," was a poor excuse for the crime of murder; the belief in such monstreatites threw open wide the door for malicious spirits—if there be such—to work their wills upon the unwary, and shut out for a time the smlight of truth and pro-gress. Old England and her child, New En-gland, have shed many a tear in explainon of their crimes against spirits mediums; let us hope that both, perceiving their past follies, will henceforth do "works meet for repen-tance."

will henceforth do "works meet for repen-iance."

The use of "charms" and incantations was deemed sufficient evidence to convict of the crime of witcherait, according to ancient English law which related thereto; and this without regard to the end sought to be ac-complished by the supposed witch; for in-stance, if the operator desires to do good by healing discuss, relieving pain, or doing some other good service, he or she was deem-ed equality guilty with those who sought to do harm by bewitchment. Just as on recent occasions in England, they convicted or sought to convict mediums without regard to the good or evil results to accure from the carries of the mediumistic gift.

Bit Mathew Hale, Lord chief justice of En-gland, lived in those days when mediums

were frequently denominated witches, and were a name of giant inclinical and like all were a name of giant inclinical and like all were as name of giant inclinical and like all were as a long he hade to pass sentence according of elization of the company of the company of elization in the libit of the same he contained from his company of the company of the company of the company of the like the like in the libit of the same he coltained from the interest the levels, the libit of the company of the libit of the same he coltained from the interest the levels, the libit of the company of the libit of the libit

(To be continued.)

Whatever the world may say, there are some mortal sorrows, and our lives ebb away less through our blood than through our tears.—P. Juilleral.

Paradise is open to all kind hearts. God welcomes whoever has dried tears, either under the crown of the martyrs or under wreaths of flowers.—*Heranger*.

There are some moral conditions in which Death smiles upon us, as smiles a silent and peaceful night upon the exhausted laborer.—Afred Heraler.

The power of words is immense. A wellshoesn word has often sufficed to stop a figing symy, to change defeat into victory, and
to save an empire.—E. de Girardia.

Touth is like those verdant forests tormented by winds; it agitates at every side
the abundant gifts of nature, and some profound murmur always reigns in its foliage.

—M. de Gueris.

An orthodox gentleman speaking of the damage to Charleston by the earthquake, said to me: "I am afrald it was a judgment upon them." I replied that "no free thinker would admit that." But from the orthodox view of such matters, great numbers will doubtless harbor the idea of Divine displeasure in the affair. The fact of that city and State being foremost in firing the first gun against our national flag. could only be regarded as circumstantial evidence, and too weak to weigh much, if anything, except with minds fettered by superstitious fears. If His Serene Highness had desired to manifest displeasure concerning that civil war, it does not seem probable that He would have delayed action for over a quarter of a century—leaving it uncertain what His proceeding was intended to teach. To this I know it might be replied that in the matter of Amalek, several hundred years after the offduce, in 1 Samuel, 15 c., it is recorded: "Piage saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have and spare them not; but slay both man and woman infant and suckling, ox and sheep, camel and ass."

If we turn to Deut. 28 c., out of 68 verses in the chapter, 44 are devoted to stating the

THE MAGICAL POUNTAIN.

Remarkable Cures By The Waters Of Louides.

A young Woman on the Brink of the Grave Almost Instantaneously Restored to Health —Plunging Invalids Into the Tee-Cold Waters of the Fountain—Evidence of a *Countess and an Abbe—A Shrine Visited by Thousands

Lourdès Letter in San Francisco Chronicle:
The feast of our Lady of Mount Garmel, Friday, July 16, 1858, was the twenty-eight anniversary of the eighteent, and last apparition in the grotto of the rocks of Massabielle of the Virgin Mary to Bernadette, the poor peasant child of Lourdes. The wonderful and interesting tagend of the apparitions of Lourdes has olong passed into history, and is so widely and universally known throughout Christendom, that he who has not heard of the fountain of the grotto of Lourdes, in the Pyrenees, and its real or supposed miranulous cores, must most assuredly have been leading a Rip Van Winkle existence in some backwood forest during the last deater of a century. I shall not linger these the core in the core of the core of

If any man gentre to justify himself in fying, he has only to turn is I Kings 22:21 to 23: "And there came forth a spirit and stood before the Lord and eaid I will persuade him. And the Lord seld unto him where with? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said thou shalt persuade him, and grevall also: go forth and do so. Now therefore behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath pot a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath put a lying spirit in the mouth of all these thy prophets, and the less that the last the last and would like something to eat. In the was a winter to a like the last the last the last they burst into tears we have so completely overcome with emotion that they were unable to join in and relongical satements can never be accepted by independent thinkers as evidence that they were unable to jo

out completely healed, with scarcely a trace upon their skin. I have seen persons suffering from the most frightful looking uleers and cancers come out of the bath instantane-

ously cared."

"But all the cures are not so sudden and remarkable?"

"O, no, sir. The greater number are gradual, and many are not cured until after repeated baths, while others do not experience any relief at all. But I have never known of any case having grown worse through the use of the baths. On the contrary, they seem, if not cured, to gain at least greater courage and resignation to bear their cross cheerfully for love of their divine model and master."

For the Ratigio-Philosophical Journal
"How Are the Spirits Getting Along!"

I am impressed to give a few thoughts, owing to having met a friend to-day, an educated Irish Catholic gentleman, who inquired, "How are the spirits getting along: "General Edwards follows with a statement to the effect that he placed in the hands of his Irish friend a newspaper containing an account of phenomena and asked him what he thought of it and then continues:"

Our Irish Catholic friend returned the paper cobtaining the foregoing experience and remarked: "God would never allow mortals to do or witness such things. That under no circumstances would he investigate the phenomens of Spiritualism." Of course the outside world understands that. They go to the priest for their cue.

The Rev. John Chester, D. D., of this city, a Presbyterian minister, has just issued from the press a book against Spiritualism, which can be summed up in a nut shell: "There is something in it, but it is the work of the devil." If Catholics and Presbyterians agree in nothing else, they agree on one point, and that is, "Spiritualism is the work of the devil." Are presented Spiritualism, know it to be true. They no longer walk by a blind speculating faith, but in the light of actual knowledge as to the future state, hence the devil, death and the grave are no longer any terror for them. Their individual personal experiences are more satisfactory to them than the ipse dixit of ten thousand priests and ministers held in ecclesiastical bondage by iron-clad creeds.

Spiritualists teach that there is good and evil, but do not believe in a personal devil. Now, as our Christian neighbors make free to couple Spiritualism with the devil as infuencing and directing it, we trust it will not be out of place for us to inquire who is the devil, and where did he come from? And has he, as the father of liars and evil doers, any connection with eoperations of our Catholic and Presbyterian Christian Friends?

The Master in his Sermon on the Mount presched passes of Narch proper for the bound of Security and the support of the bloody masser of St. Ea

made long prayers and put on long, solemn faces.
Out of the twelve disciples, one denied and the other betrayed their Lord and Master. Among Spiritual Mediums the good and true are of no larger percentage. We are sorry for it, and we are doing the best we can to rid the spiritual ship of the barnacles; and all honor to the Religio-Philosophical Journal for its great assistance in that direction. The very nature of things in presenting the manifestations, is such that the conditions necessary in order to give the genuine, open the facilities to better enable the presentation of the counterfeit. I have been listening to sermons for sixty years, delivered from Catholic and Presbyterian pul-

been listening to sermons for sixty years, delivered from Catholic and Presbyterian pulpits. It has always been the same dull and
monotonous "ding dong" and "sing song."

The Catholic Church tabooed the invention
of the art of printing, and sigmatized it as
the work of the devil. The priesthood could
see that if reneral intelligence and knowledge were disceminated the pow would soon
know as much as the pulpit.

Spiritualism is born of heaven and is here
to stay. It works harmoniously under natural law, and will grow more plain and palpable as we advance. People leave this
world, and enter the next just as they lived
here—no more, no less (excepting in parting
with the physical). The avenues between
the two worlds are increasing in number,
and all grades of spirits come and go on those
highways, from our long absent sainted
mothers down to the lowest undeveloped
spirits. "There is something in Spiritualism" and the right kind of something to
those who will venture to give it a patient
and candid investigation.

Washington, D. O.

It is a great obstacle to hanotness to ave-

Coman and the Household

BY HESTER M. POOLE. [f05 West 29th Street, New York.]

"Get work,
"Tis the best thing you can do."
—Mrs. Browning.

BIOGRAPHICAL SKETCH. LOUISA M. ALCOTT.

BIOGRAPHICAL SKETCH. LOUISA M. ALCOTT.

Among the foremost of our living women writers, is Louisa May Alcott, well known as the author of "Little Women," and a dozen other books. Every child in the country loves that first named work, and many an adult has hung delighted over its charming transcription of healthy life and its development. Miss Alcott is a striking example of the influence of heredity. The daughter of A. Bronson Alcott and of the sister of Rev. Samuel May, the subject of this sketch came of a long line of intellectual and religious ancestors. She could not help thinking and writing. Though she deals more with the actual and real life of the individual than of her forefathers, she is always informed by a noble purpose, always progressive in the best sense of the word, always sympathizing with the effort to do better and be better, which ought to underlie all experiences. Her mind is eminently healthy, practical and cheerful. She sympathizes with fun and frolic, with earnest work, with a square tussle with hardship and fate, and a determination to conquer for noble ends.

She is much more practical than her fath-

and a determination to conquer for noble ends.

She is much more practical than her father, who is one of the transcendental leaders of New England thought. Mr. Alcott has always been prolific in ideas, and one credit he certainly deserves, that of reforming the methods of education which were formerly universal. His school was governed by the moral sense of the scholars themselves, and not by his own mandates. The children were appealed to in regard to any delinquency; they were encouraged to decide in whatever way seemed to them right. They meted out rewards and rebukes, and submitted meekly to their own rules.

Mr. and Mrs. Alcott were devoted to "plain living and fligh thinking." She was the right hand of her husband; a noble, loying, steadfast woman. Long after their marriage, he wrote of Mrs. Alcott in this strain:

"Mean are all titles of nobility."

Mr. And they Active twee devoids to "plain living and high thinking." She was the right hand of the Industry. She was the right hand of the Industry. The second of the Industry is a possible to the Industry in the Industry of Indu

since.

Miss Alcott fine bought the house where Thorean died, for the home of herself and a widowed sister and her children, together with that father to whom she is a devoted daughter and companion. The filial affection of the author is something rare, touching and beautiful. She counts it the greatest happiness and good of success that she can provide the falling years of her parents with issue.

every comfort, and the mother who had been her guide, inspirer and friend, died in the arms of the child who loved her best. The father is tenderly nursed by her now, and she has the care of her artist sister's child, the Amy of Little Women, who gave her babe to the loving sister when she found herself about to die.

Thus the author has missed nothing of womaniy tenderness. A devoted friend of woman suffrage and the advancement of woman, she is no mere cold abstraction. Louisa Alcott has all a mother's tenderness for her little niece, and is the best of aunts, sisters, daughters and friends. The life of such a woman is better than all she has written.

. Not Groomy.

(The Enterprise, Searcy, Arkassas,)
A friend of ours, of the spiritual persuasion, in aliuding to death, gave us his views regarding it, which, though not orthodox, we print, believing that they will be read with interest, especially by the bereaved. Early education forms a bias in our minds which it is aimost impossible to eradigate, and, he thinks, causes unnecessary pain in contemplating the inexorable laws of nature.

He says: If I were an artist and wanted to paint

A PICTURE OF DEATH.

A PICTURE OF DEATH.

I certainly would diverge as far from the "Old Masters" as possible. They paint him as a skeleton with hideous countenance and a long scythe, with which he is mowing down the human rape on every side, remorselessly and without pity. They have him clothed in the habilaments of swe and terror; he is made to look as hideous as it is possible for the human imagination to conceive. They paint him as snatching with ruthless and cruel hands the infant from its mother's breast, and the mother from her weeping and dependent children. He is pictured as a messenger sent by an angry Deity to wreak a spiritual vengeance on poor, helpless humanity. One of the greatest artists has painted him with hell following in his train (allusion was here made to West's great picture of "DEATH ON THE PALE HORSE." "DEATH ON THE PALE HORSE,"

which he had seen); this hell is represented by hideous monsters on borseback, riding with demonical fury over ghastly people, dead and dying, amid scenes of despair; these de-mons are painted with the wings of bats, claws of lions, with mouth and eyes emitting fire, and all the horrid furies of his fertile imagination.

THE POPULAR SCIENCE MONTHLY. (I) Appel ton & Co., New York.) Mr. Chas. S. 3 hiey, in the October Popular Science Monthly di usses the conditions which favor the acquirement of great fortunes; The address of Professor Newton on Meteorites, Meteors and Shooting Stars. is published in fall; Some Outlines from the History of Education is devoted to the educational systems of the middle ages; A valuable article is Microbes of Animal. Diseases; and a curious one is Psychological Study of Fear. Other good articles are; Some peculiar habits of the Cray-Fish; Universal Time; Life on a Coral Island; A Bald and Toothless Future, etc. A biographical sketch and portrait are given of General John Newton, engineer of the Hell-Gate excavations. The subject of Frand and its Victims, and The Recent Buffalo Meeting of the American Association are treated in the Editor's Table.

n the Editor's Table.

18T. Nicholas. (New York. City.) This is the last number of the present volume and contains the concluding chapters of Little Lord Fauntieroy; George Washington; The Kelp-Gathérers; Nan's Revolt and Wonders of the Alphabet. After, glancing at the prospectus for the coming year we find that the magazine will not fail off in interest. Many attractive features are promised for the coming volume. The usual short stories, and sketches of natural history and anecdotes of the days of knights and chivalry with the Children's Exhibiton show the variety this monthly always exhibits. There are also poems and rhymes

The ECLECTIC (New York.) The Octobel

monthly always exhibits. There are also poems and rhymes

THE ECLECTIC (New York.) The Octobe F Belectic offers great attractions for its readers. Sir John Lubbock leads with the Study of Science, and this is well supported in the next paper, on Pasteur and Hydrophobits. Alexander Hamilton, is discussed by A. G. Bradley; Goldwin Smith's paper on the Capital of the United States, will be read with interest. Other leading papers are, Some Unconscious Confessions of De Quincy, and a paper by Sophie Weisse on the great German historian Ranke. Vernon Lee, under the head of Perigot, contributes interesting notes on the dramatic in literature and art, and the author of John Halifax, Gentleman, has something to say on the always suggestive subject of money.

THE FORUM. (New York.) The October num

subject of money.

THE FORUM. (New York.) The October num ber of this monthly is filled with interesting and timely articles as the following shows: The Couvalescence of Faith by W. H. Mallack; Americanisms in Eugland, by Bishop A. C. Coxe; The Heart of Speculation; Confessions of a Unitarian; How I was Educated; Shall Sunday be preserved; The Tramp and the Law, and, Are Women Fairly Paid?

New Books Received.

EPUCATIONAL PSYCHOLOGY. A Treatise for Parents and Educators. By Louisa Parsons Hop-kins. Boaton: Lee & Shephard; Chicago: A. C. McClurg & Co.

McClurg & Co.

MILTON'S EARLIEB POEMS, Cassell's National
Library. New York: Cassell & Co.; Chicago: A. C.

McClurg & Co. Price, 10 cents.

SIMPLICITY AND FASCINATION, By Anne BealeBoston: Lee and Shepard; Chicago: A. C. McClurg

THE BOOK OF ELOQUENCE.—A Collection of Ex-tracts in Prose and Verse from the most famous Orators and Poets. By Chas. Budley Warner. Bos-ton: Lee & Shepard; Chicago: A. C. McClurg & Co.

Co.
STUDY OF THE ENGLISH CLASSICS. Ry A. F.
Bialsdell, A. M. Boston: Lee & Shepard; Chicago:
A. C. McClurg & Co.
THE LITTLE MASTER. By J. T. Trowbridge.
Boston: Lee & Shepard; Chicago: A. C. McClurg &
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TWEED'S GRAMMAR FOR COMMON SCHOOLS, By B.F. Tweed, A. M. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

THE CHILD'S BOW OF HE LITH. By R. F. Blaisdell, A. M. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

ADDRESS TO THE CLERGY, and Shepticism and Divine Revelation. By John Ellis, M. D. New York: Published by the author.

HAPPY MOMENTS. A Book of Songa. For Public Schools Seminaries, Normal Schools and Juvenile. Classes. By S. W. Straub. Chicago: S. W. Straub. Price, 50 cents.

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CHICAGO, ILL., Saturday, October 9, 1886.

The Unitarian Conference.

The National Unitarian Conference held its blennial session in Saratoga from the 20th to the 26th of September. Only a cursory glance was needed to convince an er that it was a notable gathering. There were nobly shaped heads, high in the crown and broad in the intellectual region. There were faces striking and attractive, which in dicated scholarship, dignity and benevolence and a distinctive expression which might be called the Unitarian look. It is strong, selfontained, cultured and benignant. Yet there is a tinge of reserve and superiority, united critical and distant air, as though having found a "coign of vantage" outside the tolling world, they had risen above its gauds and weaknesses. The atmosphere of the conference was charged with that pecul iar quality of mental power which an as-sembly of cultivated people is sure to pro-

ong the 1500 to 3000 persons who gath ered at the regular sessions were the fore-most men of the denomination, with few exceptions. The opening religious services lyn, the closing by the Rev. John Snyder of St. Louis. Between the appearance of these two representatives of the East and West were orations, rather than sermons, deliver-ed by men remarkable for brilliance of intellect, critical acumen or religious devo

An air of cheerfulness pervaded the ses sions, which is refreshing as it is inspiring. The members of the conference meet on a high plane, but they meet cordially, almost affectionately. The traditional coldness of the Unitarians melted in the intervals be tween the speaking. . The sight of so many happy faces and the sound of so many cordial were pleasant even to strangers. There long parted friends met again and families reunited; and there new friendships were made and cemented. It was testimon not only to the fraternal and cheerful spirit which animated the clergy and laymen, but to that hopeful religion which believes much,

trusts much and loves much.

What is the purpose of the Unitarian conference, which, established twenty-one years ago, has just held its twelfth session?

On that point let the Christian Register the Eastern representative of Unitarianism

the Eastern representative body. It filly and fairly represents the purposes, the plans, the tend-sucks, and the great hopes of those who make up this constituency. More than that, we may believe, it stands as the representative to-day of that which is best in the religious thought and feeling of the progressive part of the American nation. Rushing at no headlong, speed, making its way carrelily, cautiously, with generous purpose of hospitality always at the front, it is carrying with it the best thought and religious life of the American people. It still does represent, it does keep pace with, white a little in advance of, the best thought and

is ideal, its crowning happiness in the belief that all its lackdents of human life are included ju-the life, he purpose, and the food Will which make this universe to be a home.

"It gathers into lie wide intention every form of beassolence, every method of reform, every incomitive to rightnesses. Its main purpose is to work, it has no use for beliefs which do not help its work, and it large no stress upon beliefs of any tind which do not help its main purpose,—to raise the standard of human condition and aspiration. Its progress has been steadily in one direction,—toward the hearty num of all men and women in its ranks who care to work for man, who believe that human fortunes depend largely, here and now, upon the hopes which ingite men and incide them to action."

no broader or sublimer platform for a religious association can well be conceived or adopted. But the success of Unitarianism in carrying out the objects in view will depend, not on outward aggrandizement or number or even scholarship and intellectual superlority. It will rest on the spiritual life of its members, and that, in turn, depends sole-ly on spiritual illumination. The danger will lie in the tendency to crystallize or harden into a sect, and in its failure to touch the hearts of the masses.

But, if Unitarianism be hampered with an

organization, it is also helped. It introduces a liberal religion into regions darkened with the smoke of an eternally burning hell, through missionary enterprises planned and carried out in these conferences. Noble-hearted and clear-brained men and women are penetrating the wilds of the West, carrythe flag of freedom from bigotry to plant ing upon the ramparts of civilization. How much self-denial and heroism they show car only be understood by those who know what homes of refinement and culture they have left, and how different the circumstance under which they make new habitations That the inciting cause of this work is the love of their fellows and their belief in the final triumph of good, is amply proven by the spirit manifested in all the meetings of the conference

As a body, the Unitarian is a rich denom ination, and the members give freely and in proportion to their riches. To help rebuild the church in Charleston injured by the earthquake, \$12,000 dollars were pledged in a very short time. And this was only one of ral objects for which money was promptly raised at this conference.

It may be questionable if the Unitarians have always been a "little in advance of the best thought and policy" of the time, even if they have been of the "contemporaneous churches." But the conference just passed will be signally memorable in proving this statement in regard to the present. Witnes the address by Rev. Minot J. Savage on "Immortality and Modern Thought." It was neard with that rapt attention that showed the interest of the audience in the topic se of the reverend gentlemen sat still as statues, neither moving nor turning their eyes from the speaker. The slience, at times was absolutely painful, especially when Mr. Savage related his experiences in the Society for Psychical Research. And yet there wa nothing marvellous in his simple story; the remarkable thing was that that august body uld need, at this late day, to have it told at all. But it remained for this candid and earnest clergyman to break the ice of conventionality and introduce a subject vital to

Mr. Savage's address was fair and courage ous; it could not be, on such an occasion minute or exhaustive. The thing to do was just what he did: deprecate prejudice and dilettantelsm and bespeak an earnest, thorough and impartial examination of the facts of modern Spiritualism, the most important movement the world has ever witness

The discourses at the conference, outside of those devoted to the work of the denom ination, were marked by variety of subject and breadth of treatment. There was a grappling of the questions of the day more than is usual in the annals of the church. There were two papers on "Religion in its Rela-tion to Labor and Capital," the first, relating to "Arbitration in its Relation to Strikes, by William B. Weeden of Providence, whic it was generally conceded as not worthy the occasion nor the audience. But the "Present Actual Condition of the Working Man," by the Hon. Caroll D. Wright of Mas sachusetts, was by far the most important of those given on this topic. Mr. Wright's able work in the Bureau of Labor Statistics is well known. No one understands the laboring class better or has more sympathetic in-sight into their needs. He advocated mutual forbearance between employers and the employed, and believed in the final adjustment of difficulties. The discussions were generally spirited and full as interesting as the papers which evoked them.

papers which evoked them.

There were also two papers on the "Use and Abuse of Alcohol and Tobacco," one explaining the "Attitude of the church toward the Dram-shop," by Jadge Robert C. Pitman, of Massachusetts, the other, "A Medical view of the Subject," by Francis Minot, M. D., of Boston, which deserves to be printed and have a wide circulation. And finally, the influences of the home were alcohants per influences of the home were elequently por-trayed by Rev. Joseph May of Philagelphia, gave the household its deserved, but too frequently ignored prominence. A paper upon the influences of the public schools, by James MacAllister, Superintendent of Pablic Schools of Philadelphia and four ex-

says upon music and religion, closed the public services of the conference.

What Unitarians most need is precisely what the facts of Spiritualism could give them, -a knowledge of continuous individual life after death. And Spiritualists have to learn of them an essential, not vital, lesson. It is coherence, dignity and elevation of life among the mass of its teachers and believers, and a philosophic spirit which is willing to study the relation of spiritual laws to devalonment and progress. velopment and progress.

Judge E. S. Holbrook has returned from his Eastern trip, looking hale and hearty. He visited the various camp meetings and had a good time generally smong Spiritual-ists and his New England friends.

Burnham Wardwell, a well known prison reformer, died at his home in Boston, Oct. 30. Mr. Wardwell was 68 years old. He served on the jury that indicted Jeff Davis.

Wanderings in the Northwest Wheat Country.

PRELUDE.

Nature is prompt in changing the fashion of her dress to suit the season. On this hazy, mellow September day away up here in the forests of northern Michigan my eyes tell me a change is already at hand. I know from this that my scance with Nature is nearly at an end. I am satisfied with the manifestations. The phenomena are marvelous; none the less striking for having been seen elsewhere in other years. Were I a poet

might sing something like this:

"I love to wander through the woodlands hoar.
In the soft light of an automnal day,
When Summer gathers up her robes of glory,
And like a dream of beauty gildes away."

But I am not a poet; so the best I can do is to sit contentedly on a great pine log and hold a wordless lovefeast with the world seen and

Then, coming wholly back to earth again, am reminded that if the touch of Jack Frost has left crimson blotches on the maple trees, it has also given hope to seven hundred sneezing sojourners down there on the Bay that the vermillion hue of their noses will soon fade away, and they may depart southward with joy and comfort. This thought throws me off my log and I trudge back to the vil lage and breakfast, thankful that I am not as (some) other men are. No, indeed with all my trials it is not my lot to pay tribute to Hay Fever. My peace of mind is, however, somewhat disturbed by the ever present consomewhat disturbed by the ever present con-sciousness that I have not quite filled the expectations held out to my constituency on eve of my departure from Lake Minne-

It is a month since the Journal's reader were led to expect they might hear further from its editorial party the following week My intentions were good, but exigencies of travel and more imperative duties have claimed attention; and now I would fain keep quiet but for many inquiries of friends who like to keep track of us. How close and strong grow the bonds of friendship and personal interest between an editor and his readers, only one who knows from experience can appreciate. Everywhere, be it in city or town, in the forests of Michigan, the prairies of the vast Northwest, the gorges of the Arkansas and the Colorado, the grand canyons of the Rocky Mountains, and wherever men do meet on land or water from the Gulf of St. Lawrence to the Gulf of Mexico, from Boston to San Francisco and across the Atlantic, I ling eye and warm grasp, bld me welcome speed. God ble ess them all! And, too God bless those whom in the line of my duty I have had to antagonize and to defeat. May the struggles and trials through which eith er ignorance, superstition, lack of moral se, avarice or ambition, has respectively led them, be a discipline and a benefit; and, at last, when for each "the silver cord is have all entered the Great Hereafter, may the Grand Master pronounce the final work of each to be good work, such work as is needed o complete a happy home, eternal and in the

On the afternoon of August 20th huge banks of black, angry clouds rolled up from the West, the waters of Minnetonka sympathized with the spirits of the air, and the scene had too cyclonic an aspect to warrant our party risking passage in the little yacht which transport us to Wayzata in the evening. Leastwise, thus thought Mrs. Bundy and I. So, against the protests of Curtis, who enjoys being in the midst of Nature's tumults; we boarded the Belle of Minneton ka whose safety could not be questioned, and at five o'clock found ourselves at Wayzata with more than three hours on our hands before the train for Devils Lake would pick us up. The storm passed over without fulfill-ing its threats, and Curtis with a mischievous twinkle in his eye, but with sober countenance, naively inquired: "Are you not glad you hurried over, instead of remaining to tea at the St. Louis Hotel, with the opportunity of coming across later on the natty little secht with the genial Crawford for co Mrs. Bundy was heard to reply in an tone something that sounded like, "it might have been an awful storm," etc. I delgned no answer, but endeavored to ex-press my opinion of his remark by a look intended to be loaded with asperity. I think I must have failed to load, as I could not desect the desired wet-blanket expression on

the questioner's countenance. shore of Wayzate Bay to while away the hours. The sun goes behind the fringe of forest, shadows gather on the water, fisher-men come around the point light or laden, Public Schools of Philadelphia, and four es-as luck has frowned or smiled on them, head-ing for the shore and supper. A train from public services of the conference.

Minneapolis and St. Paul thunders upper and station, drops a score of business men and dashes on to the Hotel Lafayette with the remainder of its load. Row and sail boats remainder of its load. Bow and sall boats await to carry their owners across the bay to pretty cottages along the shore; before the train is out of sight the passengers dropped here are on the water and making the home stretch. In the distance we see happy wives and gleesome children signalling welcome to each boat as it heads toward its respective landing. Lights begin to twinkle in the fringe of green that dresses the pubbled shore. All is tranquil, restful, blisaful. Each of these points of light marks the center of a family circle from which the whirl, turmoil and care of the busy city is banished. The tired man of business forgets his fatigue as he listons to the sweet voice of his wife and the gleeful prattle of his children. The waters gently lap the white boath and mingle

their voices with the winds singing through the scented forest; a hymn of thanksgiving and praise echoes along the shore. And in the gloaming, we three tramps sit and give thanks for this scene of joy and rest. .

As we walk leisurely to the station, little do we dream of the terrible transformation some to be enacted here before another sun The next afternoon, as if repo goes down. ing the midness of the day previous, the wind seizes huge trees and uses them for whips, piles wave on wave in the little inlet, drives the huge Belle of Minnetonka on to the beach and sends to the bottom of the lake four of the men whom we had seen rowing from the station to their summer homes the night before. But this cruel work was not done without due warning. There was risk in putting human skill and strength against took the risk—and lost. Of the broken hearts, the wrecked hopes, the changed lives of those who stood on the bank and saw this dreadful work go on to the finish. They are the ones who need our symmathy. work go on to the naish. They are the ones who need our sympathy. Late the next night, away up in Northern Dakota, the wire brought us news of the disaster. It was now my opportunity; I turned to, Cartis: "Now ion't you think our caution justified?" Some how he dain't seem to hear, and I had no eart to press the matter.

The great railroad system known as the St. Paul, Minneapolis & Manitoba Railway, offers the traveler a choice of lines from St. Paul to and through the entire length of the famous Red River Valley and north to the line of Queen Victoria's dominions, one on either side of the Red River of the North. By the advice, of an experienced friend, our party has arranged to go one way and back the other. Taking the train at Wayzata in the evening, we are soon comfortably stowed away for a night's rest in one of the company's palatial sleeping cars. The next I realize is that the train has stopped in a thriving town and daylight has come again. While lying in my section looking out of the window, the train begins to back up, it continnes to back, and I begin to wonder why. Then we back some more, across a long bridge. Then I get up and find we have backed out of Minnesota into Dakota and are now at Wahpeton on the west side of the Red River of the North. When a small schoolboy I used to look on the map and trace this river northward to Winnipeg and picture a horribly cold, inhospitable country that must always remain a wilderness, fit only for Inand the half-wild trapper. Had any one told the kind-hearted spinster who act as my teacher and sometimes wrapped me in her apron and carried me home—a good halfover a dusty road and under a brolling sun, that her seven-year-old pupil would be carried across this stream from one flourshing city to another, in a beautiful car more than any three houses in our village, that person would have b d insane or an emissary of the devil, by the good woman. And she would have public with her, by a large majority. But stranger things have come about since those far-off days of chills and fever, quinine and calomel.

A brief stop at Wahpeton and the train pulls across the fiver again; its general di-rection during the night has been northwest, now it heads northeast. At 6:30 c'clock we strike Barnesville, breakfast, and the eastern trunk of the road. The breakfast is disappointing in quality but bewildering in variety; stewed codfish, fried ham, fried steak, stewed prairie chicken, fried muttoq, boiled, stewed, fried and baked potatoes, fried and boiled eggs, baked beans, etc., etc., all served on side dishes, leaving no room to handle one's self, and sickening the appetite; not a well cooked dish in the whole lot. Why will country eating houses and taverns try to imitate first-class city hotels? tempt is always a miserable failure. Let the Barnesville caterer cut down his variety seventy-five per cent., and serve the remain der in clean, wholesome style and his pa some style and his patrons will bless his name.

The topography of the country is a sur-prise to me. Before daylight we passed the divide," and now there is an imperceptible fall toward the north. One vast, level prairie stretches in every direction to the horizon. A narrow belt of timber is always in sight in some quarter and marks one of the numer-ous streams flowing into Bed River. The Red Riper of the North is the boundary line between Minnesota and Dakota from its head in Lake Traverse, two hundred miles west and north of St. Paul, to the Manitoba line. On the Minnesota side the small streams flow west bearing north, while on the Dakota side they run eastward with a bearing to the north. Red River drains a vast country, capthey run eastward with a bearing to the north. Red River drains a vast country, capable of supporting a dense population. Not a foot of untiliable land can be seen. There is need of systematic and concerted effort at drainage in some localities. I am told however that stope are being taken to this end. I do not mean to convey the idea that swamps prevail for they do not to any extent, but the quality of the soil over considerable areas would be improved by ditching. As we run north to Orockston immense wheat fields margin the track on either side, broken by long stretches of virgin prairie, and every few miles by thrifty villages with big elevators for storing wheat. The season has been unmanally dry; here and there a trace of alkall is seen and the drinking water suggests it. But the alkall is not counted an objection or a drawback to the country. Some who claim to be experts assert that its presence is one of saveral essential requisites for the production of the phenomenally fine quality of wheat which has made the Red River valley famous. The drouth has reduced the yield

somewhat this year but the quality is perfect. Those who are posted assert there is not a bushel of wheat in all the millions grade of "No. 1 hard." Reaping is practically over, though here and there a small field still stands and I see now and then a "selfbinder" dropping a row of sheaves behindin one instance the machine drawn by three exen abreast and managed by a woma not a man in sight. Every few miles one ees a cluster of fine buildings that leads him to think a well-to-do village, is in view, but he is told it is only an aggre gation of buildings belonging to some big farm.

As we approach Rolette, 277 miles from St. Paul, the "Lockhart farm" comes into view. While there are many bigger farms, this is not so very small, comprising as it does 5,000 acres all under cultivation or improvement. The staple crop is, of course, wheat, which covers more than half the place, but oats, barley, potatoes and "garden truck" are raised in huge quantities. Good artesian wells furnish atiful supply of water free from alkali. One of them, having a depth of only 130 feet, flows 65,000 gallons per day. This farm like many others in the valley is under the charge of a skilled superintendent and has its own blacksmill and carpenters' shops, and storehouses of supplies, ice house, oil house, feed grinding mill, boarding houses, and several s, each with capacity for 10,000 ushels of wheat.

At 10 o'clock we reach Crookston and are

gain astonished; indeed astonishment has now come to be our normal condition. One or the other of the party is constantly observing something worthy the attention of all. Crookston seems to me the most prom-ising place we have yet seen on the road. Situated near the centre of the largest counly in the State, and on the banks of a river fording a tremendous and never failing water power, with plenty of timber easily obtained and an unsurpassed farming counobtained and an unsurpassed farming county lying all about, this city has a splendid future. This county of Polk is capable of supporting and making well-to-do a larger population than the entire State can now claim. Crookston has about 8,000 inhabitants and all the accessories and equipments of a city. No one who has enterprise and fair health can make a mistake in settling here-or anywhere else in the State for that matter. One of the largest and best sawmills in the Northwest is at Crookston. As a point for lumber manufacturing, the place is bound to be second only in importance to Minneapolis, if indeed it does not surpa within the next ten years. The Red Lake Indian reservation of six thousand square miles has great quantities of excellent tim-ber, and the Thief and Red Lake Rivers fornish a water way for it to Crookston. This wast reservation is held by a little body of Indians numbering only about ten hun-. dred including bucks, squaws and pappooses, as they say in the West, or men, women and children, as people in the East prefer to call them. This reservation should be opened to the white 'man for development; and it can be done without injustice to the Indians. It is a sin for such a magnificent body of land to remain a wilderness when its development would add so much to the welfare and hapbeen made to throw it open to the public, but the crafty opposition of certain it monopolists who have commercial relations with the Indians has defeated these efforts. Another year will undoubtedly bring a pressure too great for these lumber kings to withstand and the poor but enterprising ploneers will have a chance.* Only eight years have passed since the settlement of Polk county began, and though but sparsely set-tled now, the crop of grain for this year will probably exceed five millions of bushels. And all raised in a atrip of country most of which is in sight from the line of the St. Paul, Minneapolis & Manitoba Railway.

At Crookston we leave the eleeper, as it continues northing Winnipeg, and take a train on another branch of the same railway train on another branch of the same railway for Devils Lake, Dakota. The surface of the country about Crookston is somewhat roll-ing, and more pleasing to Eastern eyes than the flat prairie. We leave the main line to the right and bear off toward Red River. As the right and bear off toward Red River. As the new train conductor enters our car Curtis exclaims, "What a splendid figure, he would do for a model of Apollo." And, indeed, he is a fine specimen; over six feet tall, perfect in proportion, a full beard covering his rosy cheeks which are lighted up by a pair of large, dark eyes expressing great benevolence large, dark eyes expressing great benevolence and determination. He looks as though he would think it a small task to throw full of tramps out of the window, or pick up a deralled coach and place it in position. He give a pleasant word to a bright little negro boy whose genteel appearing mother spiles with pleasure at the attention; then he takes our tickets, reads the name and asks, "Do you know John Pirnie's family?" "If you mean Mr. and Mrs. Pirnie of Cleveland and Chicago," I reply, "Mrs. Sarah Pirnie, the

Chicago," I reply, "Mrs. Sarah Pirnie, the

"Since the above was written the Northwest Indian Commission, composed of Hon. John V. Wright,
of Tennesson, Bishop Whilppie of Minnesota, and
Major Larrabee of the U. S. Indian Burean, has noguitaled a treaty with the various Indian tribes or
Minnesota, whereby over 2,000,000 across of land will
be opened for settlement. The Intention under the
stiguistions of the proposed treaty is to settle alstiguistions of the proposed treaty is to settle alstiguistions of the proposed treaty is to settle althem to the stiguistic of the set of the set of the
hand being now crosilently situated. It may be
that some of the more wandering bands will be reboard, If it be their choice, to Wiscousia, as the
Government gives them their option. The total
number of across held by the Indians prior to this
nearly was 4,755,716. All this will be opened crossy
the White Earth Reservation which contains 196,772
across and about one-fourth of the Red Lake Reservation. Before next spring this treaty will no doubtful risked of the Indians and will see them fairly
death with.

excellent medium and healer, I certainly do, and esteem them highly; why?" "My wife is their daughter." replies the conductor, "and my name is Copeland." Next to un expectedly meeting our old friends the Pirns good to meet their son-in-law. I immediately fire a few dozen questions at him, concerning the country, its products, prospects, people, climate, etc., all of which he answers in due time, with great delibera-tion and exactness. That he has to call out stations, collect fares, take care of his train and answer other people before I have pumped him enough, don't seem to affect the flow of information or disturb his good nature. He used to railroad it in Ohio, but has been here some years and much prefers this coun try; says it is far pleasanter and easier work in the winter here than farther south and east. By the way, I've tried my best to get some one in Minnesota to say the winters are harder to bear than those in Illinois and the eastern States, but my attempts have all been signal failures. I don't believe there is a man or woman in Minnesota or Dakota who will not make oath that the winters are "Cold, it is true;" they say, "but then the air is so dry and bracing, one doesn't feel the cold; and then, too, there is something about this country that fills one so full of life and vigor that one hardly notices 40° below zero in winter or 100° above in summer—as we sometimes get it." first few hundred times I got this answer, I doubted its truthfulness, and put it in the list with some of the California stories I've laid away for future working, but after having it dinged into my ears by everybody, including some whom I personally know truth-loving people, I am reductantly forced to admit that what they all affirm is probably true. Indeed I have some confirmation of it to-day, for with the thermometer above 90° I do not feel uncomfortably warm and Mrs. Bundy is standing the journey much better than could be expected. Curtis is always com-fortable, no extreme of heat or cold has the slightest effect on him, so I count him out in looking for collateral evidence to corroborate the statements of residents. While I am spinning of the mercury, the train spins along the valley of Red Lake River, which furnishes Crookston with its water power and after draining and beautifying twenty miles more of rolling prairie helps to swell the volume of the Red River of the North at the point where our train crosses into Dako ta. "Grand Forks," sings out Copeland, and here we are in the second largest city of this rightful claimant to the dignity of State-hood. My old friend Col. Gll. Pierce, ought, and no doubt does, feel very proud of this noble Territory over which he governs. While his office doesn't bring him in as many dol-lars as did the editorship of the Inter Ocean, the deficit is more than made up by the lib eral supply of climate, ozone and enterprise so bountifully furnished to all who enter Dakota; and the Colonel is fond of them, especially of ozone. Then, too, the Govern has a generous, honest heart, and take in smoothing the path of the settler in so far as lies in his power. I hope he will to this country; and Dakotians will never do better, than to stick to him.

Grand Forks is an old, old city; it has b in existence twelve years. No wonder it forks out in all directions over the prairie and covers ground enough to give a lot to every human being resident in the Territory. ture at some distance from any other build-ing, and am told it is a Roman Catholic school. Further to the ol. Further to the west and two and half miles from the centre of the town, stand imposing edifice which I learn is th ginning of the University of North Dakota and one of a pile of splendid buildings to cost nearly a million dollors.

School houses and churches abound through the western country. From the Manitoba line to Mexico one cannot travel far in any inhabited section without seeing a school house; and it is more likely to be the fines structure in its district than otherwise Speculators and non-resident land holder often groan over the school tax-which set tiers manage to levy; but nobody pities these non-producing speculators. If they want the benefit of the improvements making by poor, hardworking settlers, let them be made to pay roundly for all public improvements They have no option and must do it, or give way to those who will turn the sod of these unbroken acres and make homes for the homeless and grow wheat for the millions who want it. The Indian has some show of justification for holding vast tracts in a stat of nature, but the speculator has none. He must go! and his trail will be followed be fore it is cold by the big ranchmen and cattle kings. Huge monopolies of the soil will not be endured very long in this country.

Leaving Grand Forks to double its wealth and population every three years we push on toward our destination. As we get away from the Red River valley, evidences of the severe drouth become more marked, the shocks of grain are farther apart,—nearly all the wheat is still in the shock; we have all the wheat is still in the snock; we have seen but few stacks during the day—the sod is brown and dry, the streams run shallow. Here and there is an 80-acre field covered thick with granite boulders,—marks of the glacial period; the soil grows lighter in color and loke in depth. To a stranger the country is not so promising for agricultural pur poses as that over which we have traveled poses as that over which we have traveled during the day. Though the estilers claim that, one year with another, they can raise as profitable crops as the farmers in the Bed River valley; for the reason that they can work the ground two weeks earlier in the spring, as much later in the fall, and have a warmer soil than can be found further east.

Of the truth of this I cannot judge, but am glad to hear such testimony from those who have got to work out the problem. At Arvilla, 43 miles west of Crookston and 342 miles from St. Paul, we halt for dinner. And s good, well cooked, well served meal it is. The dining room is genteel, and a general air of refinement pervades the house, very refreshing to find, and all the more so, as wholly unlooked for. The hotel is owned by Mr. Hersey of Stillwater, Minnesota, who al owns a large farm near the station, and in the shooting season entertains a host of friends, invited guests, who come out to enjoy the hunt and the generous hospitality of

The next point of importance is Larimore where we cross another arm of the giant St. Paul, Minneapolis & Manitoba Railway. This is a bustling, thriving little city, with an attractive farming country to support it. As we draw nearer to Devils Lake, Conductor Copeland invites me to remain with him and go on to the end of the road, a point some 65 miles west of the lake and contiguous to the Mouse River country, where he promise the finest of grouse shooting. When, in an swer to my precautionary inquiries, he tells me the road is not yet well ballasted, the time of arrival likely to be near midnight and the accommodations such as the shovelers who are throwing up the track can fur-nish, and that if Sunday is as hot as to-day, the sport will have plenty of fatigue attend ing, I politely but very firmly decline.

At five o'clock, Saturday afternoon, the train reaches Devils Lake City, 409 miles from St. Paul, about 60 miles from the Man itobs line and in latitude 48° north, longitude 99° west from Greenwich. The first view of Devils Lake and the little city which stands on its north shore is rather disappointing; but evidently we are not observing it under the most favorable conditions. A twenty-one hours ride which lands one at a where the mercury peeps above the mark of the ninety-fourth degree and with a diabolical leer reaches for the next step up ward, is not calculated to show nature at her best. And when, as now, over all is thrown a funereal curtain of smoke from far western prairie fires,I can imagine that a traveler with oldfashioned notions of theology might be led to reflect upon his past life, to ponder over the name of the locality, and if sufficiently orthodox, to snuff for a scent of sulphur. step out upon the platform of the station and are informed by a coatless, colored gentle man of suave manner, that a "free bus" wil transport us to the Benham House. We act upon his information and are driven to the otel by the man for jumping whose land claim the Ward brothers were shot to death only a few years ago; and I learn that w ed very near the scene of the tragedy a we came into town. I may here mention in passing that no one was convicted of the murder, and that the prevailing sentiment of the community after this lapse of time is against the Ward boys; though the U. S. Land Commissioner awarded the claim to their heirs—on a technicality, it is said, and not on the merits of the case. Major Ben-ham, the host, is an old soldier who served his country gallantly in a Michigan regi-ment, came out here poor and has materially aided in preparing Dakota for admission into the sisterhood of States.

I find many Chicago and Eastern people here, and without exception they speak well of the country. Here is located the most important Government Land Office in the country, and it is cally three years since land in this section was thrown open for entry. I am told there is now no good government land to be had within twenty-five miles of the office. Investigation increases my respect for the character and resources of this region; I am sure that hereabouts and further west in the Mouse River country the seeker for a home cannot go wrong.

It is Sunday morning and the day prom to be a scorcher. Curtis suggests that we take the steamer and cross the lake to Fort Totten. I agree to this, and all the more readily as I have become satisfied this is no place for a hay fever patient now, whateve it may have been in other years, and intend to start on the return trip when Cop comes along to-morrow morning with his

Devils Lake is a body of brackish water, fiftyfive miles in length, with a shore line nearly as extended and irregular as Minnetonka, but less attractive. Marvellous tales are told of the cures wrought by bathing in its waters. I have interviewed those who claim to have been permanently benefited, and who dilate with enthusiasm upon its remedial properties. But until better facilities for bathing and the care of invalids are to be

experiment. The steamer which takes us to the fort was built by Capt. Ed. Heerman who navigates het, and was ready for business on the day her, and was ready for business on the day the first passenger train entered Devils Lake City. The boat was built in 1883, and Capt. H's story of his difficulties in completing the craft gives an example of the pluck and perseverance which characterize these hardy pioneers. When it came time to put in the boilers and engine they were at the nearest railroad station nearly sixty miles distant; it was in the midst of winter with deep snow and the thermometer ranging from 35° to 40° degrees below zero. He loaded the outfit on a sled; and to prevent capsizing, constructed a V of timbers which when inverted and placed over the load brought the ends down on either side to the snow. Securely fastened to the load, this device kept it from carcaing when the runner on one side slid over a lower level than its mate. Thirteen

days were consumed and thirteen teams thor oughly exhausted in accomplishing the journey, but the Captain avers most emphatically that he did not suffer with the cold.

Fort Totten occupies a commanding position on the bluffs overlooking the lake and surrounding country. The buildings are of brick, manufactured on the other side of the lake. The fort was established some eighteen years ago, the site being selected by General Terry. The Fort Totten Reservation embraces, I am told, 200,000 acres of excellent land, which is greatly coveted by settlers.

Here is an Indian school where the chilfren from the Indian Reservation are ed ed under the auspices of the Roman Catholic Church. The school is in charge of four Sisters of the order of Gray Nuns. Our party is orted to the school building by Mr. Frank Palmer, the Indian trader, and introduced to the sisters, by whom we are shown over the school building and chapel. It is now vacation and only eight children-orphans in the building. The U.S. Government pays the nuns \$108 per year for each little Indian whose soul they strive to save and whose intellect they, with patience and skill, endeav or to cultivate. The system of farming out to leading religious sects the religious and educational work among the Indians was inaugurated, I believe, by General Grant and seems to have satisfied sectarian leaders Whether the Indians are the better for it am not qualified by observation to fudge.

An intelligent gentleman who has lived for the past twenty years at different reservations in the Northwest and who is of Presbyterian stock, says the Catholics have the best sucs with the Indians; that with the Protest ant sects if the government funds are not promptly forthcoming the school is abandon ed: and that they never acquire equal influ ence with the Catholic missionaries. bears witness to the greater devotion to the work on the part of the Catholics and has more respect for their sincerity of purpose, though no sympathy with their theology. He further states as the result of twenty years' careful observation, that the matured Indian is never honest in his professions of Christianity, and that the children selde permanently Christianized. This testimon is supported by others who seem to spea wholly unbiased and in strict accordance with their observations. They claim the Indian is only a Christian when he thinks it will help him to rations and clothes, or in some way make life easier. One of these wit-nesses married a half-breed and all of them seemed to have no race prejudice to blind their judgment. Some things however are plain to the most casual observer. Wherever the white man comes in contact with the In-dian, the latter rapidly deteriorates, physic-ally and morally, grows a little weaker each succeeding generation, his blood is poisoned by a nameless disease; scrofula abounds and helps to hasten the day when the red man shall only be a tradition. Schools for religlous and intellectual training may lengthen out the struggle but the end is inevitable There is no hope for the Indian this side of the grave. Only in the next world is there any show for him. And Spiritualism offers the only rational hope that the Indian's hea-

ven is a region of growth and improvement. But let us get away the steamer is coming round the promontery, her whistle warns us to go to the wharf; a corporal's guard files out from the fort and marches to the land-ing—this is about the only military duty de² volving upon the command, that of guarding the landing when the steamer arrives, to pro-tect the Indian and post traders from stray-peddiers who would invade their preserves, I

Good-by, Gray Nuns! I reject your theology, but respect your devotion, and admire your self-sacrificing spirits and pure lives. I recognize the fact that Romanism has had its part to play in carrying the race forward that when its work is done it will, like the Indian, fade away. Good-by, Sisters vironed by all that is repellent to your refined and cultured natures teach me a les son of patience and of fortitude. Good-by bless you!

As westeam along, Captain Heerman points out a deserted eagle's nest in the forks of a huge tree which stands out alone as if ashamed of its pigmy companions. This ea-gle used to come back each year to raise its young in the old nest, built before the white an's gun echeed through the forest. But ils season she falled to return. Though her rights had been respected, no attempt made to jump her claim and no gun pointed at her brooding place, yet she could not brook the white man's intrusion and has gone fur-

ther west.

We have heard much about the fishing in ope the information that pickerel are the only ops in information that pickers are the enty game that comes to one's hook here, and they are neither gamey nor fine of flavor. It is said, however, there are plenty of base and trout in the streams and fresh water lakes which abound in this region.

It is not in the nature of things that Devils Lake should be without its weird stories; and several of them we had at first hand, The phantom ship is the favorite here, not the oldfashloued kind, with all sails set, but a modern steamer. Mr. Frank Palmer who is a cool-headed unimaginative man of excellent business qualifications, and director in a National bank, sold me a story, which I wish I could put on paper as well as he tells it. He did not volunteer its relation and at first seemed retractant, but under Captain Heerman's urging he gave it to me substantially as follows: Ong day three years ago. Mr. Palmer and twalve other men, sheven of them. nodern steamer. Mr. Frank Palmer who is

The Rev. J. M. Buckley, D. D., editor of the Christian Advocate, and apthor of the article recently published in The Century on "Faith-Healing and kindred Phenomena," will contribute to the same magazine a Series of articles on the subject of Dreams, Presentiments, Astrology, Ciairvoyance, and Spiritualism, of which he has made a life-long study.

Mrs. Oliphant is writing a series of articles to appear in The Century during the coming year, describing some of the celebrated men and women of Queen Anne's reign, including the Queen, the Duchess Sarah, Dean Swift, and Daniel Defoe. Mrs. Van Renseelser, who has recently written about American Architecture, in The Century, will contribute to the same magazine a series of papers on some of the typical English cathedrals, to be illustrated by Mr. Joseph Pennell.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all

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MRS. CHARLOTTE LISLE, OF CHICAGO, well know. to the Western press, ascribes the cure of a danger-ous cough, accompanied by bleeding at the lungs, to Haie's Honey of Horebound and Tar. "My cough," she says. "threatened to suffocate me " " " but the remedy has removed it."

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Lassed to Spirit-Lite.

Ass Warren of Waterioo, Iows, after aimost sevent years of earth-life, with a full share of its labors, distincted and trains not unsured with much sensition, ye accorded to hair long wished for house in the higher effects life, on Study morning, Sept. 19th. at thirty sears since when Spiritualism was young an utility years since when Spiritualism was young an older he received convincing proof of its truth an Observation of the Truth and The Convincing and the Spiritualism was proposed to the proof of the the design of the second of th



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re for Corna, HINDERCORNS The Best Cure for



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r to your Eastern house, prises of lands and raise of fare, address C. R. COOK, Engerties Apen S. G. & A. R. Fy. 181 LA BALLE STREET, CHICAGO, 1



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DRESS AND MATERIAL.



FLORAL DEPARTM

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

The Message.

I sat one night aloue, in rock-ribbed barriers of the sea, and watched the rippies break and flee-With bushed and measured mean. I seemed as if the waters knew y thoughts and all I wished to do.

A rush of memories came, nd filled my hot and fevered brain. y childhood days came back again, My every hope and alm; nd all the ghosts of faded years rought sad, and tales and bitter tea

An angel saw me there, and soothed my brow and calmed my mind: Don't seek the shadows. Leave behind Your sorrows, looking where he path of life is beight as day, and grief uneen will pass away."

I smiled once more, and sought to write the words where all might read, and thus to sow my little seed. For harrests, not for naught, twole them in the wary sea, but soon they all were gone from me.

I penned them in the sand, sat wind and wintry sea came by, and said my precious words must die, For they controlled the land. The place remained for them alone,— carred them deep upon a stone.

But cruel time displaned for work, and wore it all away. In tear, disconsolate In; it is eemed no hope remained. At least, I said, a soul must live.

Pre told it to a child,
To carry to posterity;
For end, I know, while it be,
If one is reconciled !
To see the happier side as right,
And turn the shadows into light,
—Charles K. Bolton in Christie

In the Arms of Her Old Slave.

Editor of the Beliefo Philosophical Journal:

following story Rinstrates the fact that there
belte souls among the colored people; those
of willing to care for a suffering soul in the
favorative. Go and so likewise. A few days
refail weeping colored women followed a plain
offin in Beltimore, Md., up the shady lane of
life Episcopal Church graveyard and saw delife the grave the remains of a woman who
moe a reignifig. Virginia belie, and whose
s were extolled throughout all Southern soBorn in afficance and raised in luxury, she
to becurity and abject poverty, almost starving
the Fiction writers seldom tell a more roretory than the narrative of Sarah Beach's
fairty years ago, when she was about sevensars old, she was the acknowledged belle of

g-married couple bad but little means, but gized along happily for a few years, when the sind died, leaving his widow almost penniless, two children, a girl and a boy. Mrs. Balley to Baltimore with the hope of returning to her nis home, but the War had broken out, and the y had become scattered, and she was unable to e them. One of her father's alsees, Emma, a shout her own age, had married, bowever, and living in Baltimore, and Sarah found her, ugh their unlied exertions the widow found employment at teaching dressmaking, when or died and was buried in St. Paul's graveyard. insurints grave up, married Mr. Charles Baugher Fhiladeiphia, and removed to that city with unbund, where, it is said, she still resides.

3. Balley remained in Baltimore putil about two ago, when by the death of an aunt she inherit-couple of thousand dollars. The daughter urgar mother to go to Philadeiphia, which she did, here opened a large boarding-house. The venila to those into a smaller house, where failure inset them, until finally all the inheritance was decition. The day in the she occupied a bed in the by ward. Feeling that she would like to see it friends in Baltimore, and being semiclently send to travel, she came to this city three weeks. The irip was, however, too much for her, and rived here sick and penniless. She called upon it wo of her as a large Bamma Blozam, and with dof two little colored girls bunded her up, ad did not at first recognize her, but invited her

Jottings.

To the Editor of the Religio-Philosophical Journals

The first day, Sept. 3rd, found our camp grounds in a fair way of preparation for the accommodation of the many visitors expected, and in the evening we held an interesting meeting, as P. C. Mills and Mrs. A. L. Luli of Lawrence, Kaussa, and the President of Lour society, A. D. Baliou, M. D., from Colorado, had arrived on the evening train. Saturday found us in good working order, harmony prevalled, and the friends began to come from almost every State in the Union—not coming for a summer vacation, nor a resort for holiday pastime, but for earnest work, teaching and being taught the principles of mr barmonial philosophy. Pleasant faces, an atmosphere of good-will and a feeling of joycusness greeted us from all sides, and when from the restrum came the grand inspirational "song of greetings" sung by J. M. Watterman and family, all felt that they were truly welcome to the feast of spirituality that was being spread for our partaking, both by this and the angel sphere.

This morning the opening address was by the President, Dr. Ballou, in which the general outline of the work done during the past year and plans for the future, were conclesty and appropriately given. The Vice-President, J. N. Bianchard, followed, given they be the programme and speakers "was Acompilitee on "programme and speakers" was

The Vice-President J. N. Blanchard, followed, giving the "Rules of the Camp." and many valuable suggrestions to campers.

Acompiltee on "programme and speakers" was appelinted consisting of P. T. McNair of Jewell Co., Ax. "Was Bickle of Beloit, Kas.; J. N. Blanchard of Delphoe; Mrs. C. A. Moriey of Clyde, Kas.; Mrs. A. French of Topeka, and Mr. H. O. Benedict of Bennington, Kas. Conference occupied the remainder of the afternoon in which the speakers, Mills, Lull, Loh Mueller, Lowis, Dickson, Ballou, Blanchard and others took part in discussing the following subjects: "The Beaulies of Soul and Spirit Development as Compared with the Physical;" "The Power of United and Concentrated Action," "The Bealton we Hold to Each Other;" "The Contrast Between Pleasant and Unpleasant Surroundings." "The Importance and Uses of all Classes, Tribes and People, in the Great Economy and Harmony of the Universe." Personal experiences were given, and the spiritual songs, "Wait and Murmur Not," and "Progress of Spiritualism," by Wasterman, closed the exercises of the afternoon.

The first Sunday found, a crowd of carnest people on the grounds, who in conference listaned to works of wisdom from our active workers, and in the after-

Spiritualism." by Wasterman, closed the exercises of the afternoon.

The first Sunday found a crowd of earnest people on the grounds, who in conference listead to words of wisdom from our active workers, and in the afternoon, the subject, "What do Spiritualists believes" was ably explained by J. N. Blanchard, after which Mrs. Luil gave convincing tests from the rostrum, both of clairroyance and clairaddence. The evening was pleasant, and an audience of two thousand listened to Mrs. Luil wills she answered the question, "What is your belief as Spiritualists concerning the divinity of Christ?" The thoughts given were grand, and elicited marked attention and respect; and when the song, "Beautiful thome of the Angels," floated through the grove, a feeling of harmony and spirituality seemed to pervade all, and heaven was brought very near us.

Darring the weak the number of semantics and the semantics.

and when the song, "Beautiui Home of the Angels," findset briough the grove, a feeling of harmony and spirituality seemed to pervade all, and heaven was brought very near us.

During the week the number of permanent campers was greater than last year, but owing to rains making traveling difficult, the outside attendance was not as large as last year.

One thing was quite noticeable, the cheerfulness and entire absence of grumbing when the rain fell in torrents, making it very uncounfortable; all seemed to be of one mind "to have a good time anyhow," and song and laughter cheered us through this otherwise gloomy time.

It was a season to be remembered, that instead of "prayers to have the rain averted," all seemed to agree that it was "just right" and in the "great economy of nature" it became necksarr; therefore selfishness most give way to a processar; therefore selfishness most give way to a processar; therefore conference during forence, isclings were kept up nearly to the regular programme during the week—conference during forence, iscute as 2 P. M, and lecture in evening, closing with song and music, after listening to inspirational and improvised poems given through the mediumship of Mra Luli on subjects furnished by the audience, such as "Mother Love," "Education," "Salvation," "Our Future," "Tohacco," "Gambling," "Music," sic.

Mr. C. L. Lewis of Salem, Kaa, gave a profitable lecture on "Spirit Unfoldment and Manifestation in the Past," is noted in the Bible, showing it to be unwise for any to tgroore the Bible, for it was full of the best of Spiritualism. This isceture was well received by the andience. Charles LoA Musiles from Texas, was a favorite with the andience, giving in his rapid manner and rush of condensed thought, enough mental food in a few moments to last weeks in its dispession and assimilation.

P. Q. Millis in his flowing and logical way, could

the Presence, in a year to all the beauty of all who had so cheerfully contributed to make our meeting successful. He exherted all to "prove all things and hold fast that which was good." He thanked the vast sudiebec for their quiet behavior attantion and good order, and the meeting closed by a the sum of the second of the

ferred from restlessness, nervousness, alesplessness and many other lessnesses. There was nothing really the matter with hert her trouble was in the imagination. I could not cure be at all. At lest one weening I said to her: "Now, I never like to give morphine or any form of opinm. It is excessively dangarous and only as a last resource do I administer it. I have decided to administer it to you. I am a little nervous about the result and you must be carrial about using it. And I went to the faunce and drew a glass of water and compounded with great gare and seriousness a slightly colored mixture of which I had brought the materials. Here, take this teaspoonful, I said. 'Now, if you don't get to sleep in half an hour, take another teaspoonful; if that does not work wait an hour and iry another, but don't take any more for two hours, because this is cumulative, and there's enough in this to till the family. Please be very, very careful, and I left her. Next day I called.

"Oh, Doctar," she said, 'I am so much better. The first teaspoonful did no good, so I took another, and that worked like a charm. I slept beautifully and git up feeling infinitely better.

"Em giad," I said. 'You've had choogh. I will throw the rest swars, for it is excreasively dangerous. It was after a counte of years of good health I constant to her that all in the world she had ishen was seen that was and lists she almost tell sick again."—Gen Francisco Orientals.

The Healing Power.

The Healing Power.

Ours, we say, is the age of intellect, and mind holes the relian over the fast flight getedes of material progress. Even in the realm of bodity diseases there is now a more general builts (than ever being than the profit of the state of of t

live by their minds as weil as by tour bouce. Americalle by the propertical bodies have no life of themselves; they are only receptacles of life—isomeous for their minds—and the will has much to do in continuing the physical occupancy or giving it up."

In a pamphet recently published, we find the following statements which no fair-minded person will question: Many chronic invalids are simply the vicitims of a chronic mode of thought; they have formed the habit of being sick, and they could if they would, or rather if they knew how, form the habit of being weil. So many believe that they cannot help being weak, nervous, alling, and miserable, and they live far siter year bound with, the feiters which they have forged for themselves. Many a woman frets herself eich, and many a man has lost his lite from an overtuxed mind, which has brought corresponding diseases to the body.

"How often does it happen that a physician who has practiced a speciality for a number of years become at last a rictim to the very disease which he has labored so long to overcome in others. It has been a picture before his mental vision which at last finds outward expression upon his body?"

The Rev. C. E. Mann, in the New Church Messenger, writes in inspired similar on the "Healing of the Body through the Boal. How transcendently important it is, then, if we would be bleesed with that healing of the body which the powers of spiritual life can bring us, that we recognize the reality and he power of spiritual things; that we refuse to give material forces control over us by believing in them; that we not be bleesed with that healing of the body which the powers of spiritual inportant it is, then, if we would be bleesed with that healing of the body which the powers of spiritual information of the great flowing river of life and of strength which comes down through heaven and the apiritual power is the only substance.

"It is now one under the dominion of the great flowing river of life and of strength which comes down through heaven and th

had conversation are among the single that most dohinder the presence and the efficiency of the healthgiving influx of heaven.

"Yet its seems as if the dominant habits of politic
society made such topics as these the leading subjects of axxious inquiry and discussion. It is the
very method in the law of spiritual doctrine that
would most successfully faster discass upon us, and
it makes the spiritual cure of our sickness impossibile.

"Let our association with each other be healthful.

All our conversation, thoughts we cherish, the sphere
of our affections, should go forth to help all with
whom we are associated, to strengthen them against
sickness, to weaken the hold of the disease-producing influences upon them. Bather live in your
health and torn your back upon your sickness, and
not an anison as to the result. Anxiety and fears
open the doors for the admission of disease."—Laus
of Life.

Wm. Emmette Coleman and his Critics

haps, at a time when theological supersition had not been illuminated with the light of sclentific research brought to view only within the last fail century.

Is it the brilliancy of to-day's light which so daxies the eyes of these critics that they prefer to remain in the twilight of the past rather than accustom titler eyes to the greater brightness?

It requires brain—intellect—to master the new relations of things, made necessary by the discoveries of the nineteenth century, and constant repetitions of the opinions of a hundred years ago will not make men free. On the contrary they will become more narrow and bigoted than the faith they are laboring so hard to overthrow. This conclusion is verified by their efforts to meet sclid arguments based upon facts, with scorn, and to abuse the efforts of conservative scholarship, as in the case of fix. Coleman.

The day will come when a sclentific theology will prevail, though its speedy advent is made less hopeful by the united effort of pseudo-cientific teachers, and the influence of an effets and decaying faith.

Why will men hall with joy the unvertifiable ulterance of an abnormally excited declaimer, whose reason is held in absyance, or is under the control and at the mercy of any spirit who may desire to take possession? It seems to be supposed by many that these spirits have knowledge superior to that possessed by men in the flesh, and the only reason that can be assigned for the opinion is the lofty style and grandificquent manner of the sentiment advanced. No matter whether there be any sense in it according to highest canons of human knowledge,—The gods have spoken and we should bend the knee."

In view of the recognized want of scientific teachers, grounded in the principles of accertained truths, it would urge our friend Coleman to go on travely in the good work of sound salightenment, and be influenced to give over, neither by bigoted orthodoxy on the one hand, nor by equally narrow and unsclentific heterodoxy on the other. His reward will yet be garne

The First Buddhist Priest to Visit New York.

crowd have its own way, and until long after dark the street was almost blocked with Chinamen, who seemed never to tire of peering into Lungs' diagy

Inspiration.

The, Bible is not a set of divinely inspired documents. It is absolutely impossible that it should be such. Verbal inspiration is not possible. If we consider that the man sposs face to face with God, then we must say that the memory of that man was inspired; that the memory of those who heard him repeats it, and in their turn repeated it to their children, were also inspired. We must say that the witter who long afterward put it down in writing, was inspired. Yes, the printer's deril was, inspired, and erray one in the whole griding establishment was inspired. These impossible. The Bible has suffered from its friends. And the doctrine originated to give authority to an infallible Pops. Verbal inspired the substitution has done more harm than all the other doctrines pretending to have their authority from the Bible. The Bible is not infallible. It is simply the progressive history of the way in which man received his ideas of what God may be. If you take the Bible in this broad, historical, common-sense ground, you can keep what is valuable in it and answer all questions of the scoffers. In Genesia we find the natural ideal of God heid by relimitive people. You and I do not believe that God walked in the Garden of Eden in the afternoon, because the noonday sun was too hot to be comfortable. These people conceived of him only as a man of greater power than themselves. We do not believe that when a sacrifice was made God came down because he smeli roat beef. These ideas are a part of the ideas of the age. Man is imperfect; he must be dealt with through imperfect mediums. And the historical pre-eminence of the Hible towers in the age. With he New Testament, it is the earthen vessel, cracked and mildewed, in the memory of those he loved. They were scattered abroad by his disciples. Later the sayings were collected and written down. These necolotes of Christ Haucets, in Harvard College Chapet.

Mrs. Or A. Henjamin writes: I have just failed once and is price and increasing the price and colleges. Yellow on the week

Notes and Extracts on Miscellancous Subjects.

Geromino's blood is Mexican, they say, not Indian A panther is reported to be roaming around in the woods near DuBois, Pa.

A Flortda newspaper brought out its biggest roceter to celebrate the victory of the Mayflower.

Eight million dollars has been paid out for pensions at the New York Sub-Treasury during the past quarter.

An Egyptian mummy on exhibition at the Iowa State Fair has been seized by a landlord in payment of the owner's board bill.

Three hundred million dollars is a low estimate the direct dost to the people of this country of fi

of the owner's board bill.

Three bunded million dollars is a low estimate of the direct cost to the people of this country of fires that occur in a year.

The Foreign Fruit Exchange, of New York, is arranging for the daily "calis" of foreign fruits, which will begin a week from to-day.

Among the treasures of Orange County, exhibited at its recent fair was a parrot which is known to be at least eighty-six years old.

A drunken man at a Canadian camp meeting bet \$5\$ that held go on the platform and sit through the services between two ministers. He won.

A boy-filteen years old, who was a witness in the York County, Pennsylvania, Court recently, admitted that he had never seen a Bible nor heard of God.

As for "Le Pere Mustache," who died in Algeria lately, he was "the oldest man in the world"—how old no one knows, but, he helped to build the Arache bridge in 1709.

Gus Clark, of Syracuse, applied patent corn-medicine to one of his toes a few days ago, and now gangree has set in and the foot must come off if the patient would live.

A newly formed church among the Zulus has the following among its regulations: "No member shall be permitted to drink the white man's grog or native beer, nor to touch it with his lips."

A potato and carrot firmly grown together, so that its impossible to tell where the potato begins and

bolowing among its regulations. No memoer shall be permitted to drink the white man's grog or native beer, nor to touch it with his lips."

A potate and carrol firmly grown together, so that it is impossible to tell where the potate begins and the carrol ends, is one of the regetable freaks exhibited by a St. Joseph County, Ind., farmer.

Little Ross. Erkert, four years did. fell out of a third story, window at Logansport. struck the parement, remained unconscious for a few minutes, and then resumed her interrupted play quite unharmed.

Two Atlanta lovers went to Westminster, S. C., were married and returned to Atlanta the same evening. The marriage is "not to take effect" for two years, and all concerned in it are bound to secrety.

An Iowa man bought a tree claim in Kansas, and supposing from the name that his property was covered with old frees and stamps, he took a stump-puller along when he went to see his purchase. Discovering his mistake, he sent back home for some willow sprouts to plant on his claim.

A convict in the jail at Athens, Ga., stripped the iron hoops from his cell tub, made them into saw blades, sawed through an iron bar an inch square, making a hole in the window fourteen inches square, soaped his naked body, and thus sipped through it, and was then detected by the Sheriff. He said that he had-to get out of his dark cell.

Alkey West, Fin., newspaper, as a joke, nominated General abe sawyer for filiagor. The General, who stande 20 inches high and weights 23% pounds, writes to the paper a full-sized isster, in which he says: "It the people of Key West would elect me Mayor I would be nobody's fool, and I would show the people what a good Mayor wyould do."

A Train Dispatcher's Story.

Several years ago I was employed as train dispatcher on a Southwestern American railroad. As usual there were three of us in the office. I had what is called the "second trick," my hours of dupleing from it. M. to I 27. M. The third man, Charlie Burns, who came on at midnight and worked till 38. M. was a particular friend of mine. He was a young man of high character, a fine dispatcher, and very popular; and when, during the burning days of July, it became known among the men that he was confined to his room by a severe attack of malignant fever, many were the expressions of regret and of hope for his speedy recovery.

During the trying days of Charlie's liness I spent all the time I could spare by his side, but on account of his absence from the office it was necessary for the remaining two of us to "double up"—that.is, work twelve hours each, my watch being from 8 p. L. to 8 A. M.

I came on duty one evening feeling very bad. The

of tweeter bours etc., m., to S.A. M. (ame on duty one evening feeling very bad. The rather was so warm I could not sleep well in the rime; besides, I had spent a considerable part of day with Charlle, whose linees had now reached ritical stage fand seemed to show little prospect of provement.

the day with Charlie, whose lilness had now reached a critical stage and seemed to show little prespect of the improvement.

Hence, as you may imagine, I was not at all pleased to find that I was likely to have a busy night of it. A wreck on the road during the day had thrown all the regular trains off time, and besides the usual number of special freights there was a special passenger train to leave Linwood, the eastern terminus of our division, at 11 P. M., with a large party of excursion ists returning from a plotic. For several hours I had my hands full. There was a special train of live stock bound east which had to be kept moving, but was being delayed by hot journals; nevertheless I hoped to get them into I, hawood before the excursion train started west.

As usually happens in such cases, the excursion-train did not get ready to leave on time, and it was 11:50 P. M., when they reported for orders at I hnwood. I fixed up their orders, get the report of their departure from Linwood at 11:45 and entered it on the train-sheet. Then, having for the first time on the train-sheet. Then, having for the first time that night a few minutes' breathing time, I rose from the table and wont over and easted myself by the window, where it was cooler than under the office, and as I sat there enjoying the cool breeze which come in through the opth window a neighboring chirch clock rang out the hour of 12. From force of habit I glanced at the door almost expecting to hear Charile's light footstep on the stair and each door open to admit him as of old.

"Yoor fellow," I thought, "it will be a long time before he enters that door again, if he ever does." Just at the last stroke of 12, and while my eyes were still fixed on the door, it opened and Charile Burnsentered. My astonishment may be imagined better than I can describe it. My first thought was that in the delirium of fewer he had escaped from his nurses and made his way to the office, but when I left him a few hours I could not have believed that he had strength to ge

strength to get out of bed. I sat and watched him in speechless surprise, which was increased by his strange manner.

Instead of his usual hearty greeting he tookno notice of me at all, but walked directly to the table and ant down. Placing his hand upon the key he began calling "Q," which was the signal for Eim Grove, the first station, six miles west of Linwood. "I. I. Q," came the response. "Put out signal for special passenger west and copy." "Bo," "Bo," Da," rang out the sounder with Charile's mibble fingers upon the Key. "Bo." was the call for Bossodale, the second station from Linwood, eight mibble migers upon the Key. "I. I. Ro," came back the answer.

"Is special east coming? Ds."

Then as I sat by the window as one paralyzed the awful truth flashed across my mind. I had overlooked the stock-train, thundering eastward twenty miles an bour, and made no provision for lis meeting the excursion-train. My blood seemed turned to los as I heard the reply:

"They are at the switch. Ho."

Another minute and it would have been too late. Still apparently oblivious of my presence Charlie resched for the order-book with his left hand, while his right fouthued to manipulate the sounder click:

"Out signal and copy Ds.

"Out and E. Eug. 34 Ro.

C. and E. Eug. 34 Ro.

C. and E. Eug. 34 Ro.

Quick as a flash tame back the response from each station, and in less time than it takes up to write it the order had been repeated and signed by the con-

Quick as a fissh tame back the response from each station, and in less time than it takes me to write it the order had been repeated and signed by the contactor and suprises of each train, while Charlle copied it into the order-book and returned his "O. K."
Then, as I realized that I was aved and a gradient disaster averted, the revulsion of feeling was too much for my overstrained nerves and I lost consciousness.

An hour after I was awakened by a familiar voice and looked up to find Frank Dwyer, one of our conductors, who had voiunteered to watch that night with Charlie, standing over me. "Wake up, old man," said he, "I have bed news for you. Charlie died just as the clock was striking 12."

I ripused myself and went to the table. There on the order book was the order just as I had heard it clicked out by the sounder, and "Ro" was calling me to report the two trains safely by. Had I been dreaming and sent the order in my sleep, or had my friend redeemed his promise?

The writing in the order book was in his hand, and I never have been able to account for it.—Detroit Free Press.

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DR. R. M. ALEXANDER, Fannetisburg. Pa., says: I think Horsford's Acid Phosphate is not equaled any other preparation of phosphorus."

The story comes from White Sulphur Springs, Va., that at a champague party there a young married lady of fashion pailed off her silpper and filling it with champague, gave it to a young lawyer in the party and he quaffed it down.

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When Coi. Sellers gives you a "pointer" in stocks my friends, leave them severely alone, but when your own feelings tell you that you have pulpitation of the heart, atham, bronchills or catarrh which, unless checked are spi to run into consumption, feed the admonition before it is too lats. All the diseases enumerated, and others, arise from impure blood. Put the liver in action, the largest giand in the human body, and you will speedily regain your lost health, and your bad feelings will desuppear. Dr. Pierce's "Golden Medical Discovery" will accompile the work speedily and certainly. Of your druggist.

All the graveyards in Paris are filled. It is said at death-furnaces are a necessity there, and that smatten is daily practiced.

Catarrh, Catarrhal Deafness and Hay

erers are not generally aware that these dis-are contagious, or that they are due to the ce of living parasites in the lining membrane nose and sustachian tubes. Microscopic res and susmeman tables. Interescoper re-wever, has proved this to be a fact, and is that a simple remody has been formulat-ty ontarrh, catarrhal deaftees and bay faver in from one to three simple applications home. A pamphlet explaining this messes is sent free on receipt of stamp by A. H. Son, 305 King Street West, Toronto, Canada

African of the geouine original type is said to ing in Gionesser County, Virginia. He was thi ober to this county from Africa in 1791.

mison, the investor of the convenient and now penantic leg, died intely in Massachusatta, Over 0,000 of his tags are sold annually.

detone's bit of a book on the Irish of 000 to the jingling guiness in his p

tilosophism better thus a woman on the

Chronic

Catarrh destroys the seaso and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrotulous condition of the system, and should be treated, like chronic ulgers and cruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrobila, but never scriously until the spring of 1882. At that time I tooks standing all efforts to cure grew and finally became a chrone-Catarrh. It was accompanied with the catarrh at was accompanied with the man of the lang. My throat and stomaches, deafness, a continuous of the lang. My throat and stomaches of the lang. My throat and stomaches, deafness are stored to the lang. My throat and stomaches, deafness, and the lang. My throat and stomaches, deafness of the lang. My throat and stomaches of the lang. My throat and stomaches, deafness, and was treated by a manber of physicians. It rid many of the so-called species. It rids disease, but obtained no relied until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine. I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health as completely restored. As B. Cornell, Fairfield; Iowa. and my health was completely restored.

A. B. Cornell, Fairfield; Iowa.

Catarrh

Catarrh destroys the sense of smell and Is usually the result of a neglected "cold taste, consumes the cartilages of the nose, in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic becomes very offensive. It is impossible to be otherwise healthy, and, at a same time, afflicted with Catarrh. Will promptly treated, this disease may be

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A DIALOGUE.

(Continued from Fifth Page.)
soldiers, and the other man being the engineer of the little Government steamer belonging to the port, left Fort Totten in the morning to cross the lake. They had an old scow fitted up with sails; and the object of the trip was to look after land claims belonging to members of the party. They finished their work and started to return, but the wind dying down the old craft lay motion-less in the middle of the lake and some miles from the fort. The soldiers' permits expired at sundown and they were in sore distress at the delay. The sun went down, the boom of the evening gun came faintly across the wat-er, but no wind. Time wore slowly by until about eleven o'clock; suddenly two of the crewsprang to their feet exclaiming "There is the steamer's whistle; they are searching for A moment later and every one of the thirteen on board the seew heard the shrill whistle. Again and again, they heard it. At. last the sound of the steam exhaust was heard and soon the dim outline of the craft was seen through the gloom. She drew nearer but was headed too far south; her lights showed plainly and the voices of those in charge were distinctly heard. calmed crew hallooed long and lustily but no attention was paid by those on the steamer. Buring this time those in the sail-boat were querying how it was possible for the stanner to have been fired up and despatch-ed on the search when the engineer was and, to their knowledge, no competent betitute available. But this questioning did not lessed their efforts to attract atten-tion. The attempt was fruitless and the steamer forged ahead out of sight and sound. With keen disappointment, the boat's crew impatiently waited a breeze; at last it came, and toward morning they made the landing at the fort. To their profound astonishment there lay the little steamer which a few hours

histie blowing, lights burning and crew alert. On inquiry, it was found she had not been fired up and had been at the wharf all the time. The only other steamer was Capt. Heerman's, and she was tied up at Devils Lake City. Such is the story, and no one can hear it told as I did and fail to credit the sincerity of him who tells it. What is the explanation?
That the phenomena witnessed were purely subjective is hardly to be questioned, yet the incident is none the less curious. One will not see the bison here; he bade this section adieu in 1870, and with the elk and deer, headed toward the Rocky Moun-tains whose snow white peaks glisten in the sun 550 miles further to the westward; but his bones are to be seen, cords and car loads of them heaped up beside the railroad track. A yankee came along one day and thought it a shame to see these remains scattered over ne prairies. It was not sentimentality that inspired this thrifty descendant of the Puri-tans, he kept that for other uses, but his love

before they had seen miles away. There she lay, no steam on, no fire under the boiler,

o indication that she had been in service since they left in the morning; yet every man

of them stood ready to make oath to her pres-ence in the middle of the lake with full steam

of honest gain. His experience taught him there was money in these long neglected bones. He quietly made his arrangements for their disposal and notified the half-breeds he would pay from eight to ten dollars a ton for them. Within three years he has shipped to St. Louis over 500 car loads, where they are used in sugar refining and for fertilizing. making a nice bit of money for himself and helping the gatherers to more money than they ever had before or are likely to ever earn again; this man is entitled to the blue rib bon. These are not sailors' yarns, though told on salt water. The water of Devils Lake isn't sait enough to sustain an apocryphal

story.

And here we are back again at the three-year old city, and a hot Sunday is near-ly gone. The same affable African who first

welcomed us to the place escorts us from the boat to the hotel. Major Benham greets us with hearty welcome and supper.-Let us

The Congregationalist Dilemma.

Shafl the heathen who never heard of Christ be eternally damned?" This is the supreme question before the Conference at Des Moines this week, and which will again bob up at the National Council of Congregational churches to be held in Chicago October 13th to 20th. The views of the prominent ministers are very conflicting. "I have no sympathy with the Andover hypothesis, so-called," says the Rev. Arthur Little, pastor of the New England Church of this city, "of a continued probation. In its outcome and lessue it is certain to differ very radically from the old faith. Its adherents claim it is only a hypothesis, not a domain, but it seems of Mr. A. H. Datley was then called noon, and only a hypothesis, not a doğum, but it seems to be already taking in the minds the form

o so already teating in the minus the form f a positive affirmation."

Rev. Henry M. Scudder, paster of Plymouth longregational Church, admits that his inwill be exerted in behalf of the con-

Prof. Smyth is the Professor of Reclegiastical History in Andover Seminary, and is regarded by many as the most able exponent of the "Future Probation" doctrine, and the leader of the party which takes issue with the more conservative or those who hold that there is no second probation, and that when a man dies without knowledge of Christ, regardless of his opportunities in this life, that he is absolutely loat. He does not think there will be a rupture in the Congregational Church, and has heard various rumors about changes in the officers of the board, but is not in a position to say in how far they may be regarded as true.

Rev. Dr. P. Goodwin says: "The Andover people are anxious to have a larger liberty, and believe that missionaries should be sent ont with their own opinions touching the

doctrine of probation."

The Rev. Theodore Prudden says that the question is simply as to whether or not men should be compelled to adopt the dogma that all who have not heard of Christ in this world are hopelessly condemned. The Ando ver professors have claimed the right to hop-they would have another opportunity in the hereafter, but have not made it a dogma. The American Board Insists that every mission ary shall have a dogma with regard to the state of the heathen who die without hear ing of Christ. Those who oppose the Board simply claim that the future state of the heathen who die without hearing of Christ is uncertain, and that they are unable to determine anything on this point from the Bible.

Dt. Alden holds that the fate of all men is decided in this life, and that those who do not recognize Christ on earth have no other chance to take advantage of His grace—that is, he rejects entirely the doctrine of probation and holds views of the severest type con cerning the disposition of the heath

have had no opportunity to know of Christ.

The process of liberalizing the Congregationalists has commenced, and nothing can
permanently impede its onward march. Ten years from now they will be unanimous in giving the "heathen" after death an opportunity to acquire a seat in heaven.

Notes from Brooklyn, N. Y.

The editor of the Rengo-Reneal securals:

The events of interest to your readers which have come to my notice during the last two weeks I will briefly note. On Sunday, the 20th ult., according to the notice previously given, memorial services of the life and work of the late S. B. Nichols were held at Conservatory Hall. The gathering was large and the exercises affecting. The meeting was called to order by A. H. Daily, who nominated Mr. John Jeffrey as chairman, who was unanimously elected. Upon taking the chair Mr. Jeffrey made a few appropriate remarks, and as there were quite a number present who would address the audience, he requested that the speeches be short. The audience then joined in singing, "Nearer, my God, to Thee," after which William C. Bowen was called to the restrum.

In a few appropriate and eloquent words, Mr. Bowen placed before his hearers the glorious fruition of the life and work of Mr. Nichols, and pictured in glowing terms his condition as a risen spirit, who had earned the cordial welcome and greeting with which he was received in the Spirit world.

Dea. D. M. Cole recounted his first acquaintance with Mr. Nichols, and, said the first address he had ever made was at the Brooklyn Spiritual Fraternity, of which Mr. Nichols was President. In that address he made an attack upon Spiritualism, but Mr. Nichols intuitions were correct, is shown by the fulfillment of his prediction. Mr. Cole dwelt-at some length upon the life work of Mr. Nichols intuitions were correct, is shown by the fulfillment of his prediction. Mr. Cole dwelt-at some length upon the life work of Mr. Nichols intuitions were correct, is shown by the fulfillment of his prediction. Mr. Cole dwelt-at some length upon the life work of Mr. Nichols intuitions were correct, is shown by the fulfillment of his prediction. Mr. Cole dwelt-at some length upon the life work of Mr. Nichols intuitions were correct, is shown by the fulfillment of his prediction. Mr. Cole dwelt-at some length upon the life work of Mr. Nichols intuitions wer

in sympathy to his widow and family in their bereavement.

Mr. James D. Silkman, of New York, addressed the audience at some length. His remarks were listened to with attention and made a deep impression. He had known Mr. Nichols intimately for many years, and valued him highly as a friend and citizen. He was a leader, and had made Spiritualism request Mr. Nichols once came to New York City and helped him reorganize the work there.

phenomena of Modern Spiritualism, which had made Mr. Nichols such an active convert.

Mr. A. H. Dailey was then called upon, and made a few remarks, referring the ansience to what he had written for the Journal, which would be interesting to those who wished to learn more of the life-work of. Mr. Nichols. He then read the following letter from Mr. J. J. Morse:

Hox. A. H. Dalley.—Mp Dear Str and Priend:

As much to my regret, it will be out of my power to be with you on Sunday A. M. to participate in the memorial service in neurony of our arisen brother and dear friend, S. B. Nichols (owing to an engagement made over two months since), may I treepass upon your ever considerate courtesy to far as to ask you to express for my controls, myself, and my family, our joint sincere and cernest sympathies in, and with, the exercises to take piace? So lately parting with Bro. N. at Lake Piessant, his being the last hand I clasped on leaging the above number lace, and then to learn that our good friend had been called wavey without being able in person to express our deep sense of his masig qualities as our friend in deed and thought, or to Biar testimony to his unfinching seal and unremitting ishor for our cause, and all that could events and keep its west and purpose and the too to face the good and true scale that have pyties held converse with his, and, therefore, he however our hearts and early its west and purposes our hearts are test and the face to face the good and true scale that have pyties held converse with his, and, therefore, he however our hearts and early the assure of great across to use all. Bet our receiver is now where he can read hearts and myne, and meet face to face the good and true scale that have pyties held converse with his, and, therefore, he however our hearts are test and the provent our parting and the scale and any parting and the provent our parting

ioving remen brance, growing out of our mutual intercourse during the past year. Thank God he is not dead, but only gone before! The divine glories illumine his brow, and the hand was are tending towards he has gained. For my inspirers, and myself and family, let me say we honor his memory, seeing in it good service generously given to the angels, he manify and the truth. Our loving sympathies go out to his wife and family, whom the good angels and our dear brother, now passed and raised, shall bless and cheer for the years to come.

With much esteem, and sincere respect, I subscribe myself.

Fraternally yours,

J.J. Mossk.

Boston, Mass., Sept. 23rd, 1886.
Mr. John Slater gave some remarkable tests, and among them, he repeated to Judge Dalley the words of Mr. Nichols to him a few moments before his transition. With this the exercises closed.
Mr. John Slater has opened his meetings at Arion Hall, and as usual is attracting large and larges.

large audiences.

Mrs. Helen J. T. Brigham will occupy the platform at Conservatory Hall during October Services will be held Sundays at 11 A. M. and at 7:45 P. M., corner of Fulton and Bedford Brooklyn, N. Y.

The Cause of Buddha's Death.

BY WM. EMMETTE COLEMAN.

BY WM. EMMETTE COLEMAN.

Some weeks ago, in an article in the Journal, I stated that Buddha's death was caused by eating pork. A correspondent has written me thereament as follows: "Did you serious-ly refer to Buddha dying of eating pork? I suppose you must know that there is no good authority for that." As I did seriously refer to the cause of Buddha's death, and as I knew that there was good authority for my statement, I was a little surprised at the receipt of this query. With the kind permission of the editor of the Journal, I shall now succinctly state the facts.

The most trustworthy account of the last days of Buddha is contained in the Mahaparinibbana Sutta or Suttanta, as it is called in Pall, the sacred language of the Southern Buddhists, or Mahaparinirvana Sutra, as it is named in Sanskrit. T. W. Rhys Davids, one of the leading authorities in Buddhism in England, in fact, the chief exponent of Buddhism in that country, in his "Buddhism," page 14, says of the Mahaparinibbana Sutta: "This, the oldest and most reliable of all our authorities [concerning the life of Buddha], cannot be dated later than the end of the fourth century, B. C.... It exaggerates the events which are said to have happened after the death took place.... but in its main facts the guerial bears the impress of truth." Buddha probably died about 480 B.C., though Mr. Davids has invited attention to some facts which indicate that he may have died some 80 or 100 years later,—about 400 or 380 B. C. An English translation of the Mahaparinibbana Sutta by Mr. Davids is contained in Vol. XI of the "Sacred Books of the East." All subsequent narratives of Buddha's death have their-roof in the account found in this Sutta, which form: a part of the Southern Buddhists, contains no continuous life of Buddha, but accounts of, and references to, portions of his life are scattered about among the many separate books comprising the three Pitakas.

The Mahaparinibbana Sutta, our oldest and best authority, states that Buddha's death was caused by eating

the many separate books comprising the three Pitakas.

The Mahaparinibbana Sutta, our oldest and best authority, states that Buddha's death was caused by eating pork, and the truth of this statement is generally accepted by the Buddhists themselves, as well as by European Buddhists themselves, as well as by European Buddhistis esholars and critics generally, Mr. Davids, in "Buddhism," p. 80, in narrating the life of Buddha, says, "On reaching Pava he is entertained by a goldsmith of that place named Chunda... who prepares for him a meal of rice and young pork—and it may be noticed in passing how improbable it is that the story of the Buddha's death having been due to such a cause should be a mere invention." It is seen that Mr. Davids accepts the truth of the pork story, and very truthfully remarks how impropable it is that such an account of the death of their beloved Master could have been manufactured by his followers.

In the front ranks of critical Buddhistic

such an account of the death of their beloved Master could have been manufactured by his followers.

In the front ranks of critical Buddhistic scholarship stands Dr. Hermann Oldenberg of the University of Berlin; and I have seen no book upon Buddhism that is comparable, as a whole, to his great work. "Buddha, his Life, his Doctrine, his Order." In it, to use the words of his translator, Dr. Wm. Hoey, "he has sitted the legendary elements of Buddhist tradition, and has given the reliable residuum of facts concerning Buddha's life." As indicative of his searching, analytical criticism, it may be stated that he discards the universally-accepted tradition of Buddha's Cakyamuin or Gautama) having been a prince, a king's son; and in support of his position, he refers to the absence of any allusion to his father's kingly dignity in the oldest of the Pail sacred writings; indeed, so far as known to him, in the whole Tipitika there is only one reference to his father being a king, and that is in a mythical narrative of no authority.

Speaking of the Mahaparisibbana Sutta, Oldenberg says, "The external features of Dr. this harrative bear for the most part, though perhaps not in every particular the stamp of trustworthy tradition" (Buddha-ste, English translaton, Lendon, 1832, p. 196). On page 200, Dr. Oldenberg refers to Buddha's death in the following manner: "On the way that sckness, which was to terminate his life, attacked him at Pava. Our text, with a naivete far removed from modern affectation, has in the course of the narrative of Buddha's leat addresses, preserved to us the information that his illness was brought on by esting port, which Chunda, the son of a goldsmith at Pava, put before him." This language shows that even the critical Oldenberg regards the story of his death being due to porkenting an archable tradition; indeed, I know the critical Oldenberg are and the course of the narrative of poddha's act and the story of his death being due to porkenting and are archable tradition; indeed, I know the criti

at rays, put before him. This language shows that even the critical Oldenberg regards the story of his death being due to pork eating as a rehable tradition; indeed, I know of no eminent Buddhistic scholar who seriously doubts it. If it is without truth, it is difficult to conceive why andhow such a stery originated. A narrative which certainly embodied hothing of credit to "the Perfect One," but rather tended to his discredit, would be extremely unlikely to arise in the immediate bosom of the Sangha, the Order or Congregation instituted by him. In fact, in my opinion, the statement concerning the cause of Buddha's death is one of the most trustworthy incidents to be found in the much embellished and largely mythical life of Buddha. It is one of the narratives most unlikely of fabrication.

Being supported by such "good" authority

and fatal Illness was brought pork.
Presidio of San Francisco, Cal.

GENERAL ITEMS.

Mrs. J. Anson Shepard, favorably known as a speaker in Chicago, Milwaukee, St. Louis and elsewhere in the West, has been spend ing some time with Gov. and Mrs. Adams o Carson City, Nev. She is now at the Aldine House, San Francisco. Mrs. Shepard con-templates spending the winter on the Pacific coast, and it is possible she might be induc-ed to lecture. Societies in need of a speaker would do well to correspond with her.

A. Bate, secret .rv, writes as follows: "The First Society of Progressive Spiritualists of Troy, N. Y., held its annual meeting on Mon-day evening, September 27th, 1886, in Ker-nan Hall; room eighteen, when the following officers and trustees were elected for the en suing year: President, Mr. Eluha Waters Vice President, Mr. A. M. Whipple; Secretary Mr. A. Bate; Treasurer, Mr. E. Gernon. Trus tees, J. Lodewick, N. Reynolds, J. Carpenter C. R. Wood, E. M. Cornwell, W. B. Pa Wm. B. Sherman, C. Kelsey, and Mrs. Jessie

Mr. and Mrs. L. Al Priest have located in Chicago, at 289 Washington Boulevard, and offer their professional services to the pub lic. Mr. Priest is a metaphysical healer and comes with excellent recommendations as to his success in Buffalo and elsewhere. Mrs. Priest is a psychometer and is by no less competent authority than Prof. J. R. Buchanan, who speaks of her in terms of highest praise. "Mrs. Priest," says Dr. Buch-anan, "is one of those who help to make the world better while they live in it, and whose superior endowments in the new healing art make her a valuable citizen in any commu nity."

Mr. W. M. Salter, after a delightful vacation among the hills of New Hampshire, has returned to work. Last Sunday he lectured npon the "Religion of Nature"; next Sunday he speaks on the "Aims of Life." His lectures and work are well worthy of support and the Journal hopes the year just begun will be one of great success for the Ethical Society and its lecturer.

If Mrs. A. H. Neff will send us her present postoffice address, we will credit remittance received.



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THE SO-CALLED PARALLELS Between the New Testament and Egyptian Mythology.

The Interview of Jesus with the Woman of Samaria, and the Egyptian Ritual or Book of the Dead.—The Pool of Siloam.

BY WM. EMMETTE COLEMAN.

F In recent numbers of the London Medium and Daybreak there has appeared Mr. Gerald Massey's lecture on "The Historical Jesus and the Mythical Christ," as revised and corrected by the author, and as delivered by him in London not long since. In this lecture, which attempts to establish that the Jesus and the Disciples of the New Testament had no existence in the flesh, but were only personifications of ancient Egyptian myths, we find a large number of asserted parallels between the life and teachings of Jesus of Nazareth and certain portions of the Osirian and other myths of Egypt. It is significant that most of these so-called New Testament parallels are derived from the fourth gospel, popularly ascribed to John. Every competsuit biblicist knows that the account of Jesus and his teachings given in John's gospel differs widely from those given in the first three gospels; and there is no reasonable doubt, in the light of historico-critical biblical science, that, while large portions of the latter are genuinely historical, the gospel of John as a whole is unhistorical, mythical. Therefore, even did the asserted parallels really exist between this gospel and Egyptian mythology, that fact would in no manner affect the historical sustance of Jesus and the Twelve as narrated in the other gospels.

But, upon careful examination and analysis, we discover that many of the so-called

ence of Jesus and the Twelve the other gospels. reful examination and analythat many of the so-called nowthy of the name; the alon between the two sources asy are derived being unprovand mythical; while in other cidental resemblances obtain, cal evidence to show that in cases either one was in any rom or is related to the other. secreted parallels (7) are naught d literary quibbles, inconseasome cases indicronally valueically examined in the light sturdy common sense. As a he chimerical and extremely

which have reached us; and the translation from which Mr. Massey has derived his "parallels" is Dr. Birch's English version of the erry corrupt Turin text, found in the fifth volume of Bousen's "Egypt." From this corrupt edition of this obscure and highly enigmatical work, falled to be clearly understood in large part by the ablest Egyptologers, Mr. Massey has derived the weapons with which he threatens to demolish Jesus and the twelve as historical characters.

Here is what Mr. Massey gives in proof that the scene at the well between Jesus and the woman of Samaria, in John iv. 1-30, is taken from the Egyptian Ritual. In the Ritual, says Mr. M., "it is said, the Osirian' does not rest from his fransformations." He proceeds to make himself known to 'the Lady with the long hair, which is in Annu, chasing those who belong to the race of this country. The chase made in Annu is after the race of his race. The greatest of its spectacles is when a chace is made by him to the greatly slorious, as a son does to his father. He drinks out of the pools to take acay his thirst." I sak, in all seriousness, can any one, carefully reading the above as it stands, see in it any connection between the "Lady with the long hair" and the woman of Samaria? But, as given by Mr. Massey, the text is not fatisfully copied. Arbitrary variations have been made in it to suit Mr. Massey's purpose. The quotation is, from the 115th chapter of the Ritual, in "which the Osirified or glorified soul is represented as speaking concerning his "Coming out to the Heaven, of passing the Court, and of knowing the Spirits of An." "The Spirits of An." are the gods specially worshiped in the City of An, that is the city of An, that is the eity of On or Heliopolis. The beginning of the quotation reads as follows, instead of as Mr. Massey has incorrectly reported it: "His arm does not rest from making his transformations by it finto herl, the Lady with the long hair, which is in An, chasing tex, I'm and the read of the weapon give his how how proved the body

It will be noticed that in the quoiation given by Mr. Massey, there are obscure references to a chase being made in Annu [it should be An; not Annu] after "the race of this country." Referring to this, Mr. Massey, says that the Samaritan woman "does not chase him [Jesus] perhaps, but the distinction of race is brought out."—that is the distinction between the Jews and Samaritans is adverted to. Now, the chasing in the Ritual text is not done by the "lady," but seemingly by the transformed Osirian soul; so Mr. Massey's remark about the Samaritan woman not chasing Jesus is beside the mark and pointless. And there is certainly no connection between the "race" which is being chased in the Ritual and the distinction between Jew and Samaritan in the gospel. The latter was an undoubted historic fact, existing for centuries, and certainly it was not derived from the Egyptian Book of the Dead.

We are further informed by Mr. Massey, that "the lady with the long hair is the goddess No, who had poured out the water of life from a far earlier time, but in the Osirian cult the male type of the water took precedence of the female, precisely as we find it represented in the scene of the Christ and the woman at the well." Now Nu was indeed the goddess of water, regarded as a cosmogenic principle, and by identifying the long-haired lady with Nu Mr. Massey contrives to manufacture a quasi-parallel bey ween her and the woman at the well,—the parallel being that one is a water goddess, symbolical of the ocean, the dew, etc., and the other is a woman drawing water at a weil!! Every day in the year, probably, Samaritan women in large numbers drew water-from wells; what possible connection can there be between this common, every-day occurrence in Samaria and the Egyptian water-goddess Nu? But is it true that the long-haired lady of An is the goddess, symbolical of the can be a substrained that the individual arbitrary speculations and statements concerning Egyptian matter with which his later works teem. "The Lady in An "must be a go

must have been some purpose in making this change. I notice that Mr, Massey is addicted to making such distortions as this in names, etc.; but there always appears to be an object in it. In this case it seems to be this: It is true that "An" is sometimes called Annu in the Ritual, but in these two places it is written An. As Mr. M. Identiles the "Lady of An" with the goddess Nu, by adding us to the word An, the asserted (though spurious) identification is strengthened, and another wondrous parallel manifested.—the final syllable of the city Annu/s identical with the name of the goddess Nu; hence she must be the Lady of Annu with the elongated capillary appendage. Q. E. D.

Mr. Massey quotes the sayings ascribed to Jesus, in John's gospel, in which he speaks of himself as the source of living water, and inculcates wership of the Father; he alse says, "Jesus claims that this well of life was given him by the Father." It would puzzle Mr. Massey to find any passage in the New Testament which specifically so states; but as a number of passages in John assert that all that Jesus said and did emanated from the Father," the living-water "must have come from the same source. As parallels to these sayings of Jesus, the following are instanced by Mr. M.: "In the Ritual it says, 'He is thine, O Osiris. A well or flow comes out of thy mouth to him.' Also, the paternal source is acknowledged in another text. 'I am the Father, inundating when there is thirst guarding the water. Behold me at it." Both these passages from the Ritual are small, detached extracts from a massey obscure, and to the general reader wild and bisarre, sentences put into the mouth of the Osirified soul. The context in each case shows that nothing in the slightest manner approximating the ideas of Jesus was in the mind of the writer. There is nothing in common between the two except the verbal coincidence of the use of the words "well," water," and "Father." The first passage, relative to "a well or flow from the mouth of the writer. There is nothing in

Bunsen's "Egypt," v. 217-221).

The second citation, wherein the word "Father" appears, is a speech of the glorified human spirit. It says, "I am the Field, I am the Father." etc. Mr. Massey omitted the beginning of the sentence, "I am the Field." It is very doubtful what is meant exactly by the Osirian spirit calling himself the Field and the Father. In the Book of the Dead or Ritual there are thousands of similar obscure, and in many cases unintelligible, expressions put into the mouth of the Osirified human soul. It is certain that in calling himsions put into the mouth of the Osirified hu-man soul. It is certain that in calling him-self "the Father." there is no reference to anything like "the Father" of Jesus, Jehöv-ah, God. The "Our Father in Heaven" of the Jewish ritual and of Jesus was nayer bor-rowed from the remark of the Osirian in chapter 97 of the Egyptian Eiteal, "I am the Field, I am the Father." Such a conclusion surely no intelligent person could seriously entertain.

After perusal of the remainder of this essay, I think that the reader will admit that the quintessence of substitution in order to make a point in connection with these asserted parallels, and the climax of absurdity make a point in connection with these as-serted parallels, and the climar of absurdity in the matter of manufacturing fictitious parallels, is exhibited in Mr. Massey's next following remarks, in which the Pool of Si-loam at Jerusalem is by him connected with the well, the Samaritan woman, Osiris, etc. Special attention is invited to the following collection of "rich, racy and rare" misstate-ments, inaccuracies, etc.

ments, inaccuracies, etc.

immediately following the "I am the Father" quotation, Mr. Massey continues, "Moreover, in another chapter, the well of living water becomes the Pool of Peace. The speaker says, The well has come through me. I wash in the Pool of Peace." The first error here is the statement that this is in "another chapter" of the Bitsul, when in fact it is in the same chapter as the next preceding citation. "I am the Father," etc., just four lines below it (Banson's "Egypt," v. 232, 233). This again-illustrates the careless and inaccurate manner in which these pseudo-selentific statements are concocted. Mr. Massey

of the Hebrew word Shiloach found in Isal, ah, viii. 6. Another form of this word is found in Nehemiah, iii. 15. where it is pointed so as to read Shelach,—the original consonants being the same, but the vowel points, differing. Without the yowel points, the word is expressed by three Hebrew letters, Sh. L. Ch. (Shin, Lamed, Cheth). Mr. Massey. In the last cited quotation, wherein he says. "If we identify Salem with Shiloam," insert after the word Shiloam four Hebrew letters in parenthesis as the Hebrew form of the so-called word Shiloam. The four are Sh. L. O. M. (Shin, Lamed, Waw, Mem). This asserted Hebrew word Shiloam is a fabrication. There is no such Hebrew word in existence as Shiloam.—in unpointed Hebrew Word is as I have said Sh. L. Ch.—Shiloach or Shelach when pointed, of which the Greek equivalent is Siloam, or as sometimes written in Josephus, Siloa. The letter "m" does not appear in it at all in Hebrew; it pertains exclusively to the Greek.—But why did Mr. Massey manufacture the spurlous Hebrew word Shiloam? We have seen that whenever he deviates from the correct language in quotations and in philology there is a purpose in it; and in this case the purpose is evident I think. To identify Salem, or Shalem, with Siloam in Hebrew; the letter "m" was required. There being no "m" in the correct word, Shiloach, Mr. Massey manufactured a Hebrew word tand printed it in Hebrew letters, as if to deceive the very elect. By this means he secured two Hebrew words; Shalem and Shiloach, Mr. Massey manufactured a Hebrew word man printed it in Hebrew letters, as if to deceive the very elect. By this means he secured two Hebrew words; Shalem and Shiloach, Mr. Massey manufactured a Hebrew word man printed it in Hebrew seen in the Egyptian Ritwall of the pool of Siloam in John, iz, 7, 11, is the pool of peace referred to in the Egyptian Ritwall. The word Shiloach or Shelach (Siloam) means in Hebrew "sent." It is derived from Shalach, to send, and has no more to do with the signification "peace," than it has with "war,

the logy, the following accurate analysis of one of the series of "parallele" is submitted by the series of "parallele" is submitted by the series of the four consideration of the intelligent, fair-minded readers of the Journal.

It. Massey tells us that "the scene between the Christ and the Noman at the Williams,"... be found in the Historia, "The Ritual at "in the "Functual Ritual," or the Right of the Stand of the Summer of the Stand of the Summer of the Stand of the Summer of Standard, the olders of the Summer of the Standard, the olders of the Summer of the Standard, the olders of the Summer of the Standard, the olders of the S

The Spiritualism Before "Modern"

BY THOS, HARDING. No. B.

ENGLAND CONCLUDED.

The state of the control of the control of the control of the understanding, based on ascertained fact; superstition is the creature of baseless theory. The former makes its headway among coglitative people; the latter among the thoughtless classes. Enthusiasm, it is true, has done good work in the past, but its succeeded only with the baser element; it was but a barbarous agent, designed to produce effects in the world a little less gross than those which existed.

Socrates or Plato could not be enthused, but the metaphysicians could. Those who among Spiritualists started out intoxicated with the new wine, proclaiming that they were ordained by the spirits to do a great work, have come to naught. They should have gone to Methodism, or to no where, until they putgrew their folly. Religious excitiment which produces such axplosives as "Giory to God!" "Amen!" etc. tands to take the world back to that primitive condition from which it has long been laboring to emerge. For the effects of enthusiasm look at Ireland—see the barbarous Orangemen and the barbarous Catholics contending for—they know not what! kriling their fellowmen for a chimera; not one in a hundred can give a reason therefor deserving of a moment's thought. Spiritualism is here to civilize—to parity—to render permanent the knowledge of immortality; to elevate from sathasiasm to thought, and to take us from theory to fact.

But the dogmatic rejection of reasonable testimony and the repudiation of conclusions reached by competent investigators, coupled with an unwilling bees to test the question copidemned, tends to the same result as superstition, and the thumb screw of pseudo-science might hurt as severely as that of "holy" priesteraft.

But the dogmatic rejection of reasonable testimony and the repudiation of conclusions reached by competent investigators, coupled with an unwilling bees to the same string, and is as reprehensible and as dangerous to liberty and civilization, and contempiate the liberality of thought endors the result of the conclusio

we prevent that such "monte" has been use configing from (i.e., will and concentration, which we have been much "for to compare the contract of the contract o

glish and Scotch Spiritualism, it seems meet that I should refer to the honored name of one who has been the agent of the higher world in the convincing of many among the thoughtful classes, in those and other Euro pean countries; one who faithful to his convictions of duty and obedient to his guides and helpers, has left a name which history will yet place high on the pedestal of worth and fame; one to whom I am personally indebted (through his literary works) for first awakening my attention to a truth which it is now my humble duty and pleasure to advocate.

The law which gives shape to a world, rounds a rain-drop, and presumably the law which shapes the history of a nation, operates on an individual's life; and so when we contemplate a nation or a world struggling up from darkness to light, from ignorance to knowledge and from the grose self-assertion of barbarism to the dignified calmness of civilization, we are apt to remember our own individual struggles along the same highway, and cherish the memory of those who aided in our enlightenment. Thus I am led back in thought to the time when a book, "incidents in My Lite," was first placed in my hands in Sturgis, the perusal of which ardused me from the lethargy of skepticism and startled me into the first faint believing. Daniel Dunglas Home! I have never seen him, but it is possible to love those whom we have not seen. I have revered him for his work. I respected him for his work. I nespected him for his work. I respected him for his work. I honored him because the prostitution of mediumship was abhorrent to his soul, and I cherish his memory. As I write his name, how worthless appear to me all those prefixes and suffixes, in which small people delight. Why should pure gold be plated; the name "Daniel Dunglas Home" is panegyric sufficient. The loss of his mediumship to the Spiritualists of Europe was irreparable.

"The star of the field which so otten had poured, its beam on the battle has set; but enough of its giver remains on each sword.

To light them t

In my next number I shall treat of Spirit-ualism among the aborigines of North Amer-Sturgis, Mich.

THE THEOSOPHICAL MAHATMAS.

BY WILLIAM TOURNAY BROWN, F. T. S.

BY WILLIAM TOURNAY BROWN, F. T. S.

1 am pleased to see in the JOURNAL of September 25th, the short essay by Mr. Wm. Emmette Coleman on the subject of the theosophical mahatmas. The spirit of the writer is, in my judgment, that of a scientist and truthseeker, and, as I am just as anxhous, in the interest of truth, to be shown how I have been deluned as Mr. Coleman can be to have genuine proof of the Mahatmas' existence, it will be for the good of all that I should say some more upon this important subject.

In the first place, let me say that I am well qualified to pass an important judgment on this matter, as I am acquainted with all the parties concerned. Being impressed by the truth and beauty of the Koot Hoomi letters in the Occult World, and having made Mr. Sinnett's acquaintance in London. I went out to India in the latter part of 1883, for the express purpose of testing the truth of the Occult Philosophy and of the Theosophical phenomena. I went out at my own expense and greatly against the wishes of my brothers and Scotch Presbyterian friends who wished me to go on with my profession, which is that of the law. I went out to the Rast in a quiet impartial spirit, neither predisposed to bolster up Madam Blavatsky and quarters with Blavatsky and Olcoti; became friendly with Damodar and the rest of the chelas; compared notes from time to fime, with my fellow investigator, Dr. Hartmann, of Munich; made the acquaintance of Mr. Hodgson of the London B. P. R. when he came out to India, and tried to assist him in his investigations; and was a member of the Board of Control which dismissed the Coulombs from the T. S. on the ground of fraud and corruption.

As regards the philosophy of self-moral cultury and development, no one calls that in question. It is the same now as when Jesus worked his "miracles"; for natural laws do not change, though, for periods of time, they may escape human perception. Thus the task which lies before me is to dispose of the personalities in the case, if I can. in such a way as to show

ands of miles away, is theosophically conclu-

sive.

I remember well at Adyar in August, 1884, when Madam Blavateky and Colonel Oleott were in Europe and when the Couldmbs had betaken themselves off the premises, a letter came to Dr. Hartmann and Mr. Lane Fox, from the mister K. H., through the self-same descented alpine.

came to Dr. Hartmann and Mr. Lane Fox, from the mister K. H., through the self-same desecrated shrine.

Damodar and I had had a dispute and, as neither he nor I would yield, the master evidentier he nor I would yield, the master evidentity observed the psychic commotion and thought right to interfere. The letter took Damodar to task, much to his chagrin, telling him that he had "undoubtedly many faults;" but K. H. asked the Beard of. Control to remember that, though very imperfect, Blavatsky and Damodar were the best psychic evolutions in the circumstances. This letter, which is in the unmistakable K. H. writing, was in no sense a reflex of Damodar himself, as his self-estimate was considerably mortified thereby. Where then was the fraudulent deceiver? This is only one of numerous examples. All selentific Spiritualists will agree with me, I think, that the sconer we get into our minds and hearts that Theosophy is not Blavatskylsm, but the Ancient Wisdom Religion, irrespective and independent of personalities, the bester. The Theosophical Society has a mission in expounding Theosophy, but Theosophy (God's Wisdom) will outlive each and every society.

J. Savage on Spiritualism.

I wish to express my appreciation of the valuable papers you are now publishing on "The philosophy of religion from the standpoint of the Mystics" by C. H. A. Bjerregard of the Astor Library. In that great library and elsewhere the earnest and accomplished author and compiler finds ample material for an excellent history of some of the most clear and interior phases of spiritual thought, and some of the sweetest and noblest aspects of religious life. The Mystics have ever been intuitive, taking the interior view of things, trusting the soul, holding soul knowledge as highest, full of faith in illuminating inspiration and in communing closeness to the universal soul. Emerson had large sympathy with them, and appreciated them as only an intuitive and spiritual thinker cau. Fencion and Madame Guyon, illustrious in virtue, were of this school. Mozoomdar, the Hindoo, has many like views, for the unity of spirit counts dividing oceans and mountain barriers and centuries of time as of no moment. Thoughtin Spiritualists will join me in the hope that the proposed Encyclopedia of Mysticism may be published, and that meanwhile these suggestive and excellent papers may be kept up in your columns.

I am also glad to see, taken from Light, an excellent article on "Witches and Mediums" by Dr. Carl du Prel. That London journal is full of rich food for thought. It is well to have, in that great city, so able an exponent of Spiritualism, which must command the respect even of those who differ from it.

In comparing the Secular Review with Light—one a representative of English agnosticism and materialism, the other of a spiritual philosophy and natural religion—the contrast is striking. The first is negation, the last is affirmation. One breaks in pieces and leaves the shattered fragments in wild and hopeless confusion; the other of a spiritualism which must command the respect even of those who differ from it.

In comparing the scoular Review with Light—one a representative of English agnosticism and makeralism, the other of a s

ten. The next day Mr. Thompson went to the place, following the street and number given, found the law office and was told by its occupant that eight years before a lawyer named Spencer had occupied it and died. He had never heard of Spencer's existence; all these facts as to his place of business were unknown until told by this writing, and all was verified by his research as above. Any other effort to solve this matter, says by the real presence of Mr. Spencer from the life beyond, is quite circuitous and far fetched. These messages always claim to be from persons once on earth, and who come back in these various ways. Their manners, volces, hand writings, etc., are personated and initated, and they all declare, "We are verily here?" Is it not absurd to suppose that mesmerism, clairvoyance and mind reading should come under false colors and with assumed names? Have these all conspired and combined to cheat us? Mr. Thompson has written fac similes of the signatures of leading men herb—one so perfect that a banker, not knowing how it came, said, "I would discount a note over that signature if that man was alive." Yet the medium did not know the hand writing of the person imitated and was but slightly acquainted with him, but that person claimed to be present and told of matters in a strikingly characteristic way. For such things the three "settled" conclusions of the capital street in a strikingly characteristic way. For such things the three "settled" conclusions of the street in the such that person claimed to be present and told of matters in a strikingly characteristic way. For such things the three "settled" conclusions of the street in the such that the such tha

HAUNTED HOUSE.

Crockery and Glassware Rise from the Table Before The Eyes.

STRANGE SIGHTS.

STRANGE SIGHTS.

Three days ago, when it first began, the family paid no attention to it, and attributed the mysterious breaking to natural causes, but as it progressed and articles of crockeryware continued to fail from the safest of places, the family became alarmed and it, then began to dawn upon their minds that some supernatural agency was at work. The dishes and other articles were pushed back on the shelves but they still continued to break no matter in what position they were placed if the room was deserted for a few minutes, the articles would fail to the floor and smash.

SUPERNATURAL INFLUENCES.

able nature in the house, and it is expected that they will be broken before evening.

The affair has created the most intense excitement in that section of the city. It is the talk of the country for miles around. Nothing like it was ever heard of before, and the people are almost wild over the wonderful manifestations of supernatural power.

None of them can understand it, and no one makes an effort to explain the horrible breakage of the household ware. Mrs. Worley is thoroughly prostrated by the affair, and her sickness has served to increase the excitement.

is thoroughly prestrated by the affair, and her sickness has served to increase the excitement.

People from all the surrounding towns and villages have turned out to get a glimpse of the house, and are continually arriving, Many of them are afraid to go near the place, and keep at a safe distance. They are content to gaze at it from a distance.

Other neighbors a little more courageous have gone to the assistance of the family. Mrs. Worley is prostrated by a nervous shock and has been compelled to take her bed. It is feared that it may be some time before she will be able to get up again.

A physician is in attendence upon her and is doing everything in his power to relieve her. His greatest effort is to keep her from thinking of the sight which she witnessed and prevent her from worrying over it. Fears are entertained of her mind becoming affected should she worry over the affair.

The neighbors stand and gaze with a look of mystery upon their faces when spoken to in regard to the queer and remarkable visit. They can give no explanation; and, in fact, everybody is in the same position.

ALL THE LAMPS BROKEN.

Every lamp in the same position.

All THE LAMPS BROKEN.

Every lamp in the house has been broken and the family is compelled to depend upon candles for light to-night. There is not three dollars worth of crockery and glassware left in the house. Mr. Worley came to the city to-day and said that he intended to remove the broken stuff from the house and throw it away.

the broken stuff from the house and throw it away.

Before leaving home Mr. Worley said to an ITEM reporter that he intended to collect a wagon load of broken articles in his dwelling and cast them away.

The greatest and strangest mystery of all is the way in which the affair occurred.

The destruction has never been accompanied by any supernatural noises, and is no instance was there any warning of the strange manifestation.

"How has it occurred?" asked the reporter of Mr. Worley.

AROSE BEFORE THEIR EYES.

AROSE BEFORE THEIR EYES

AROSE BEFORE THEIR EYES.

"Why, in every instance," said he, "the crockery and glassware has arisen before the eyes of the family, and after rising a short distance in the air above the tables, fell on the floor and went flying through the air. Much of it went crashing through the windows as if it had been hurled by some unseen power."

WHAT A NEIGHBOR SAW.

WHAT A NEIGHBOR SAW.

One of the neighbors, who was called in last evening, was seen by an Irraw reporter this afternoon and said: "Mr. Worley told me of the strange happenings in his house and asked me to call in and see for myself. When I entered the room the table was set for supper, and the cloth was so arranged that I could see directly under the table, so that it was impossible for any one to be under it without my knowing it. I had been in the room but a few moments when one of the glasses arose right before my eyes off the table and fell on the floor, smashing into pieces. A few seconds later a plate went through the window as if ithad been thrown with great force. Other pieces of crockery went the same way until the table was almost empired. I can give no explanation of the affair. I simply tell what I saw. I was naturally very nervous and breathed easier when I got out of the room.

NO HUMAN AGENCY.

when I got out of the room.

NO HUMAN AGENCY.

"Before leaving the room however, I examined it carefully to see that there were no wires or other human agencies that could have produced the sights I saw, but I could not discover nothing. I kept my eyes steadily ou the table and saw the pleces of crockery rise from it and go on sailing either through the window or else fall on the floor.

the window or else fall on the floor.

TO WATCH THE BUILDING.

Mr. Worley has invited a number of gentlemen to spend to night at the house and make a thorough investigation, as he is convinced that some other than human sgency is the cause of it. The house will be carefully searched and every opportunity given the watchers to fathom the mystery. Those who know Mr. Worley say that they are fully convinced that there is no deception of any kind, and that he is not a man to indulge in any practical jokes or pranks. The residents have begun to viaw the house with awe, and and unless the turbulent spirits are speedly laid it will soon fall into rack and ruin for want of a tenant. —Philadelphia Item.

Lethe Hayles on Chosts.

attention to the mysterious breaking, and communicated to him their fears concerning the unforseen agency. Mr. Worley, who is a highly intelligent gentleman, and in no way inclined to superstitious beliefs, at first laughed at the fears of the family, but when they had placed several articles on the table where they could not possibly fall off and in a short time found them on the floor broken, he

BECAME MORE SERIOUS
and was pursued to account for it. During the first night, at intervals a crash would be heard id various parts of the house, and the next morning when they made a search of the rooms, broken articles of every description were found

Mr. Worley came into the city as usual resterday morning, hinking that the peculiar nanifestations were over, but shortly after is reached his places. A but had not been a search to the city as usual restords morning when they made a search of the rooms, broken articles of every description were found

Mr. Worley came into the city as usual restarday morning, hinking that the peculiar nanifestations were over, but shortly after is reached his places. A business of the house in the proposed robbery. Upon her cross-examination the following dialogue took place:

Q.—'Now. Mrs.—, tell us again how you happened to see the prisoner, the evening in the following dialogue took place.'

A.—'He came to the boyses on Ghosts.

The question to Lette Sayles, when she was upon the witness and, as to whether or not she believed up dosts, in one of Miss Mars or one of a dialogue took false hard the witness and as wurden or not she believed up dosts, in one of Miss Mars or one of a dialogue and was upon the witness and, as to whether or not she believed up dosts, in one of Miss Mars or one of the was upon the witness and, as to whether or not she believed up dosts, in one of Miss Mars or of a dialogue took false hard the witness and as upon the witness and, as to whether or not she believed up dosts, in one of Miss Mars or of a dialogue took false hard the witness in false post or of a

happened to see the prisoner, the evening in question."

A.—"He came to the house 'long in the fust part of the evenin,' an' asked me where was my old man. I said outdoors someers, an' he went out to find him. Bime-by I 'lowed I'd better see if he'd found him, an' when' got outdoors I heerd voices in the corn patch, an' I went along kinder still like, an' looked through the fonce. I was a couple o' fence cornsrs from 'em. Twas light as day, 'most.'

Q.—"You saw them distinctly p"

A.—"Yaas."

Q.—"Well, Mrs.—I want to know if you believe in ghosts—in spooks?"

A.—"Waal, I don't know as it's any o' your business what I believe."

"You must answer the question," said the Judge."

A.—"Waal, then, I do. I've seen 'em.'

Q.—"Yaus."

Q.—"And ghosts have been seen walking about outside by yourself and your family?"

A.—"Yaas."

Q.—"I bought so. Now can you swan that it wasn't ghosts that you saw and heard out in the cornfield that evening?"

A.—"Yass, I can."

Q.—"Well, how do you know?"
A.—"Cause they war a cussin'. I've seen
an' heerd ghosts, but never ghosts as cuss."
—Harper's.

Woman and the Bousehold.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

FORWARD.

Dreamer, waiting for careness who sortowal, drooping eyes, Linger not in the valley bemoaning the day that is done! Climb the Eastern mountains and welcome the rosy skies.—. Never yet was the setting so fair as the rising sun!

Dear is the past; its treasures we hold in our whearts for aye; We to the hand that would scatter one wreath of its garnered flowers; But larger blessings and honors will come with the waning day,—Hall, then, To-morrow, nor tarry with yesterday's ghostly hours.

Mark how the summers hasten through the blos-soming fields of June.

To the purple lanes of the vintage and levels of golden corn;

"Spleadors of life I lavish," runs Nature's exultant

"For myriads press to follow and millions are yet unborn."

Think how eager the earth is and every star that shines
To circle the grander spaces round God's throne
that be;
Never the least moon loiters nor the largest sun Forward they roll forever those glorious depths

Dreamer, waiting for darkness with sorrowful, drooping eyes, Summers and suns go gladly and wherefore dost thou repine?
Climb the hills of morning and welcome the rosy skies.

The joy of the boundless future,—nay, God him-self is thine! -Edna Dean Proctor. IN VARIOUS COUNTRIES.

The joy of the boundless future,—nay, God himself is thise!

—Edna Dean Proctor.

IN VARIOUS COUNTRIES.

"Vesta." the interesting correspondent of the New Northneest, describes, in this wise, a lecture upon Bulgaria, respecting which we have read so much of late:

"Last Sunday night I had the pleasure of hearing Mr. Ivan Balabanoff lecture in the Presbyterian church, on the fortunes and misfortunes of his native land (Bulgaria), a theme especially interesting in the light of recent dissensions in the little province for which Turkey and Russia are both contending. He is one of thirty Bulgarians in America, and the only one who has ever come west of the Mississippl-river. He has been here nine years and—a half, has graduated from Hamilton University, studied two years in a medical college, from which he graduates next year, and hopes to spend another year in hospital work, after which he goes back home as physician and missionary. In graphic terms he described the poverty and ignorance and misgovernment of the five millions of the priest-rid-den subjects of the Greek Church. He gave an accurate description of their home life; exhibited cloth, linen and potton goods woven and manufactured by the women of the household; dwelt pathetically on the hard life; helr women live, and, as an example of the labor they perform, spoke of his mother, who commenced work at daylight, made a regular hand in the field with the men, quitting a little early at night to go home—a distance of three miles—and take supper back to the fifteen men. She carried the bread on her back, the rest bundle of flax or tow, and with her right hand she was constantly spinning, thus in her daily walk preparing the material for the garments which her family of nine persons wore. After supper she baked the bread and cooked all the food which her family and hired men would eat the following day—s labor which consumed the most of the night—leaving not more than two or three Lours before another day's work should begin. Mr. Balabanoff wore the costume of

Spaniard."
It seems impossible to realize such toll as the lot of a woman, but travelers in the East all testify to their ignorance, degradation and hard labor. It some districts they are harnessed with mules, or help to draw loads with ozen. We have seen, many a time, in besutiful, dirty Naples, the wife walking beside the little donkey which carried garden produce to market, while the father and children rode at ease upon the huge load. In this country we can hardly be too thankful for the position which has been accorded to women.

sensistant. She carries brick, mixes mortar, and does all the hardest work about a building. She is paid for a day's work, which is fully twelve hours, the sum of one kroner (equivalent to one and three pence). The woman do all the street cleaning, haul the rabbish in hand carts over the cobbleatones and out upon the hills, unload the boats at the quays, do the gardening and run ferries. They take the places of horses and dogs in much of the carrying business, bringing in the large and heavy milk cans from the dairies and distributing the milk. In many other portions of Europe it is scarcely better. You can see woman in highly civilized England, employed day by day in the soal-pit, at the force and in the brick-yards. In France she fills furnaces and tends great coke-ovens, and does the greater part of the market gardening; besides itending a large part of the shops. In Germany she does more agricultural labor than in almost any other land, but this is not quity of all the finer qualities of womanhood. In Bel-

gium young women and even little girls work continuously in coal pits And there are bent and crippled old women about these pits who have worked in them since early childhood. In Holland they work on the canals with a rope over the shoulder, and do a large part of the work upon the dykes which hold the sea at bay. In all-the other laborious occupations they also take a large part, and their coarse and sup burnt faces relain hardly a trace of womanly softness, nor their broad and muscular forms a trace of womanly lightness or grace."

broad and muscular forms a trace of womanly lightness or grace."

It takes little thought to show one that to
make a woman a beast of burden is to unit
her to be a wife and mother. But woman is
a human being, before she is a wife and mother, and as such should have every opportunity that man can have in the same age and
the same country. And the difference between the two sexes, in these regards, measures the failure of the nation to reach the
proper standard of civilization.

woman is far below what we would expect in that philosophic nation. They value the finer sex for its inferior qualities only. A correspondent of the Tribune writes in this way, concerning woman's privileges of obtaining education:

"Women, it is well known, are excluded from the colleges and universities of the German Empire. Both men and women look with derision and disdain upon the girl aspirant to academical honors. They do not consider women capable of advanced training and are the bitterest opponents of co-education. Girls' Schools are laughably elementary. History and languages, it is true, they have at their tongues' end; but that is all. The 'three R's' form the Rubicon of their progress. Young men are taught from the very cradle to say, 'Thank God that I was born a man.' Nursed with such ideas, growing up under such opinions, it will be easy to fancy the excitement caused among them by the appearance of a young English lady in the 'chemical' lecture of the celebrated Prof. Hoffmann, a few days ago. The German students have a peculiar way of expressing interest, satisfaction, admiration or pleasure—a boisterous stamping of the feet. But it is a reward coveted by the obsequious professor and the only measure of his popularity. This peculiar applause greeted the feminine candidate as she took her seat—in elegant costume and hat,' it is said—on the bench fronting the docent. In the laboratory, where she has begun work, she is treated with great deference, escaping, too, the fines levied upon the inadvertencies of her mascullne mates. She has, of course, not matriculated, but received permission from 'His Magnificence,' the rector, to attend the courses as hospes.' It was difficult to obtain even that privilege in conservative Berlin, and it was only accomplished by dint of powerful letters from Cambridge, where the young lady is a tutor in Newnham College. A German lady of the emancipated school attempted to brave public opinion a few years ago, and attend the lectures of Professor Du Bois Raymond. She was

Late October Magazines Received.

Late October Magazines Received.

THE CENTURY MAGAZINE. (New York.) To the October number Clarence King contributes a paper on The Biographers of Lincoln; The frontisplece is a portrait of the Liberal Statesman of Norway, Bjornstjerne Bjornson and the article entitled A Norwegian Poet's Home, gives some account of his literary habits and exantry life. Franklin H. North's article on the Gloucester Fishers has a seasonable interest. Other articles are, Common Schools Abroad; Hand craft and Rede-craft; The Ursulines of Quebec; In Europe on Nothing Ceriain a year, and Zweibak. The serials are still up to the usual standard. General W. S. Rosecrans description of his victory at Corinth, is the chief illustrated war article; other papers of a personal interest are Reminiscences of Stonewall Jackson, by his sister-in-law, and Stonewall Jackson by his sister-in-law, and stonewall J

this country we can hardly be too thankful for the position which has been accorded to women.

The Chicago Tribune, in an able article on woman's work, says:

"One does not desire to see American women like the women of Northern Europemere beasts of burden. For instance, in Stockholm woman is aimost exclusively employed as hod-carrier and bricklayers, assistant. She carries brick, mixes mortar assistant. She carries brick, mixes mortar. Horse. The queries of many correspondents are answered. There are also good editorials, items, etc.

CHAUTAUQUA YOUNG FOLKS' JOURNAL. (Bos-ton.) The contents of this number will be of interest to reading clubs, schools and homes. THE SHORTHAND WRITER. (83 Madison St., Chicago.) A monthly devoted to the interests of Takigraphy, and its writers.

of Takigraphy, and its writers.

Mind in Nature. (Chicago.) This popular journal of psychical, medical and scientific information, has a most tim-ly, and suggestive table of contents for Octobes.

Golden Days. (Philadelphia.) The boys and girls look forward to this weekly with much pleasure, for it always brings them many good stories and items of news.

OUR LITTLE ONES AND THE NURSERY. (Bos-ton.) The children will be amused with this number as it contains many short stories and illustrations.

BABYHOOD. (New York.) Interesting and suggestive articles upon the care of Infants and young children will be found in this

St. Louis Illustrated Magazine. (St. Louis, Mo.) The usual table of contents fills the pages of the October number.

The Skason. (New York.) The latest fashlons and novelties are displayed in The Sca-

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or an be ordered through, the office of the RELIGIO-PHILO-OPHICAL JOURNAL.]

THE BOOK OF ELOQUENCE.—A Collection of Extracts in Frose and Verse from the most Famous Orators and Poets; intended as Exercises for Deciamation in Colleges and Schools. By Charles Dadley Warner. Bostop: Lee & Shepard; Chicago: A. C. McClurg & Co.

This is an excellent work of its kind, and can not fail to prove of great value to the student, and the lover of fine oratory and sublime poetry. In making this a new book, the editor has not poetry. In making this a new book, the editor has not poetry. In making this a new book, the editor has not poetry in the provided of the control of the provided of the control of

the great art of oratory.

EVER NEW. A Song Book. By S. W. Straub and W. F. Werschkul. Chicago: S. W. Straub. Price, board cover, 50 ceuts.

A work-designed for singing classes, conventions, day schools and choirs. The plan of the elemantary department contains some new and important features. The object is to make equally good readers in all the keys from the beginning. To this end, indispensable daily reading exercises are used. In this way the representation of the relation of Key-tones is familiarized from all degrees of the start, fixing the principle of reading music at once. It is claimed that one-half of the time can be saved in becoming good readers, by this method.

HAPPY MOMENTS. By S. W. Straub. Chicago: S. W. Straub. Price, board cover, 50 cents.

This Song Book is arranged for Schools and Seminaries, and the author has made a fine selection from new and old secular and sacred songs, which are characterized by beauty of melody and richness of harmony. Teachers looking for new singing books should not fall to examine this.

The Singing Teachers' Helper, price 50 cents, is a Manual that goes with the above book, and shows how the author designs each topic and exercise to be introduced and practiced. Mr. Straub has made methods of teaching a special study for many years, and this book is the result of his labors.

New Books Received.

CHARACTER BUILDING. By Andrew P. Peabody, D. D., LL. D. Boston: James H. Earle. Price, cloth, 30 cents.

HISTORY OF THE CONOMESTICF MEXICO. Vol. II. By. W. H. Prescott. New York: John B Aiden. Price, 20tol. cloth, gilt top, \$2.23.

SOLAH PHILOSOPHY. A Raskid, Anthology. Complete by Wm. Stoane Kennedy. New York: John R Aiden. Price, paper cover, 20 cents.

TEN GRELI NOVELS. Seggestions for Clubs and Private Reading. Edited by Versita Lloyd Jones. Chicago: Chas. H. Kerr. Price, 10 cents.

GEORGE ELIOT. Suggestions for Clubs and Private Reading. "By Celia P. Woolley. Chicago: Chas. H., Eger. Price, 10 cents.

"That tired feeling" from which you suffer so much, particularly in the morning, is entirely thrown off by Hood's Sarsaparilla.

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The author, an old man, eighns to have a memory more to be trunted by training under tills apotem than even while he was seems.—Chicago June Cours.

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Entered at the postoffice in Chicago, Ill., as d-class matter

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be od that it can s to the opinions expressed by Contributors an condenta. Free and open discussion within equits is invited, and in these circumstances writer ity as to the opinio

s and individuals in quoting from the RE-

tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaradity of good faith, Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient pockage is sent with the request.

When newspapers or magazines are sent to the JOURMAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 16, 1886.

The Great American Board-All Pagans go to Eternal Perdition.

The great American Board of Commission ers for Foreign Missions opened its seventyseventh annual meeting at Des Moines, Iowa October 5th, with an attendance of over one thousand delegates and visitors. The plat-form was crowded with clerical magnates, most of them with their divinity duly doctor ed after the orthodox fashion. In the centre and at the front sat Rev. Mark Hopkins, D. D. an old-time defender of chattel slavery from the Bible, who had traveled 1,500 miles from etts to be present and give the weight of his eighty years to the occasion.

This Board has sent out thousands of mis-

sionaries and spent millions of money in efforts to convert the heathen on foreign lands, acting on the absurd and degrading idea that all who had not heard of Christ and the Bible would be doomed to endless and hopeless suffering—in plan language that God would send them all to have God would send them all to hell; putting Delty and devil on the same low level of unpitying and unforgiving hate. Their progress has not been great-very small, indeed in proportion to the pains taken. They have never been so prompt to preach against sin as they were to compromise with it. In anti-slavery days they failed in this respect, anti-stavery days they rathed in this respect, so said the abolitionists, and proved it, too. N. P. Rogers, in his keen way, called the Board "a great pile of dead and useless lum-ber" in his Heraid of Freedom up among the New Hampshire hills.

Now comes up a new trial. In the new atmosphere of our day some good evangelical church members have gained higher views of the Divine character, and feel that God should not be supposed to do what any de-cently humane man would be ashamed of. They doubt this wholesale infernal doom of poor pagans. They think that a good heathen may have a better place in heaver than a bad Christian. They believe in probation after death, in hope for future gro A goodly number of young clergymen have these views, and the Committee of the Board has refused to send out these believers in the "new departure" as missionaries. There en anxious waiting to see what the great Board would say on this subject, and they sustain the committee. Of course this step into the dark is taken with due dignity and decorum. They do not decide as to a man's fitness " to be a minister of the gos-pel," but say that " no part of their contribupel," but say that "no part or tuest control tions can go for the propagation of error, either in doctrine or practice." Rev. Dr. Boston, preached a conservative Withrow of Boston, preached a conservative sermon the first evening, sustaining the views

of the report.

Hereafter the candidates for mise work will be catechised somewhat as follows. In language, of course, far more soft and guarded than any at our command, but with the same meaning and effect that our words

The young cierical candidate will stand before the grave and plous committee, and will be asked, in substance: "Do you believe God will send all the heathen who have never heard of Christ or the Bible to hell with no hope of learning the right way after death?" If he answer yes, and is sound otherwise, he will be duly endorsed, and sent out, not "without purse or serip," as in Apostolic days, but with purse and serip comfortably filled. If he says No! ist him be otherwise as sound as possible, he will be told to leave: "For no error of dectrine or practice can be endorsed, and you hold the grave and dangarous hereey that God will not punish a decount pagan for not believing what he knows nothing of, but will give him opportunity after death to learn and to grow in grace." The young clerical candidate will stand

as would be hard to find outside this kind of reverend clergy. The glorious remnant, the minority in opposition, it is to be hoped will keep up a wholesome discussion; but we fear for their courage unless they decide to quit the old concern. This result was no reached without vigorous opposition by a strong minority, among whom was Rev. Lyman Abbott, editor of the Christian Union The discussions filled a day, and were very earnest. At the opening of the session, in which the final vote was taken by which a majority sustained the old and bad way, de exercises were held. When men want to pave the way for a mean thing

they are very apt to pray.

This state of things will not last. This wretched decision will bring no peace; an agitation will go on which will cripple the Board and make its missionary efforts the pity and laughing stock of the pagan and

Fifty years ago, in Cincinnati, the General Synod pt the Old School Presbyterian Church voted that "Slaveholding had not been, was not, and ought not to be a barrier to fellow-ship and communion" in that body. Then they prayed and were glad, and a reverend D. D., exclaimed in joy: "That volcano is capped at last?" But the volcano burst out with new violence, the anti-slavery agitation grew, and the slave is free. So it will be now. It is the Divine order that no wrong can be settled save by right doing.

From Devlis Lake to St. Paul.

Extent and Resources of Dakota-Hints or Sociological Problems - A Fish Story-Fargo-Moorehead-The Park Region-Concluding Remarks on Minnesota

We are still at Devils Lake City. It is Monday morning, August 23rd. I get up at six o'clock, after ten bours straight sleep, to find the promise of another hot day. Curtis has already done the city and tells me it is well supplied with churches of various strictly orthodox sects, also with a large assort-ment of dram shops. He remarks about the adulterated spiritual food to be had in the former and poisonous spirits dealt out in the latter; but as the churches are locked and he is a total abstinence advocate I feel sure he is not, according to the rulings of my esteemed Boston contemporary, qualified to express an opinion, for he was present in neither place and cannot speak from personal knowledge.

After breakfast I sit down to consider the extent and resources of Dakota. Here is a Territory—which ought to have been admitted as a State ere-this-considerably more ted as a State ere-tois—considerably more than twice as large as all New England, leave out Maine, and it is more than four times the combined area of the other New England States. Great Britain and Ireland could be dropped into it and still leave room for a half-dozen German principalities. Its area is nearly 150,000 square miles. The Missouri River is navigable throughout the Territory and the Red River affords an ern frontage of 250 miles. Although in 1870 Dakota only had 65 miles of railroad, the metals now span 3,000 miles and railroad building goes steadily forward. She offers, as a whole, the finest wheat growing country on the Continent and is rich in gold, sliver, coal, iron and manganese mines. In 1870 her white population was only about 14,000, in 1880 it had increased to 135,000 and now is considerably more than enough to entitle her to-admission as a State. This country which within my memory was considered by the best authorities as a desert, and so designated, now produces not far from 75,000, 000 bushels of cereals. Twenty-seven year ago one solitary ploneer harvested the only wheatfield in what is now Dakota; it com-prised 40 acres and yielded 945 bushels. Dakota has more miles of railroad than has the Stat where first the Pilgrims and Puritans land d, or any one of two dozen other old settled States. 300 newspapers and nearly 2,500 chools are supported; and the Territory pays more revenue to the post office department than any one of thirty-two of the States. She can with her present wheat sup-States. She can with her present wheat sup-ply, satisfy her own wants and furnish enough to feed half of the States. And yet her development has hardly begun, the sod is still unbroken on; probably, three-fourths of her tillable land. And what is true of Dakota largely holds good of a vast region in

Think of all this, you philanthropic people You who are vexing your minds with socio-logical problems, listen! Instead of studying ries and inflicting dull essays and dreary books upon an innocent and long suffering publicade some practical work that five plainty before you. Organize emigrant aid ocieties; assist the industrious poor to homes s inviti Send out your financial agents, men of big heart and sound judgment; let them study the needs of the poor settlers, loan the small sums at a low rate of interest, and fost small sums at a low rate of interest, and foster industry, health and happiness among those who bravely strive against stupendous odds to conquer poverty and previous condition. Go about your over crowded cities and furnish the industrious poor with information as to how they may get a little farm in the West where they can rear their children and become well-to-do and important members of the body politic. Stimulate their interest, coax it into action, then help them to help themselves. Here is a grand country for them; such as profer Kansas, and sections further south should be given a chance wherever their inclinations lead them to settle. The ragged boy is now driving the ox team that draws the plow that turns the codes Dakota's prairie who is to represent her

netime at Washington. Stop your theorizing and show that you really do love your fellow man. Pool your money and brain with his muscle and energy and you will make happiness and wealth for all concerned.

The morning slips away while I grow en-thusiastic over the country. The train which is-to take us back will soon be here. We shall have to bid farewell, possibly a long farwell, Devils Lake City, its enterprise, its churches, hotels and brilliant hopes. By the way, speaking of hotels, I heard a story this morning which if true would indicate that hotel keepers as well as ministers are some times "called" to their, vocation. Th story runs as follows: After the civil war was over, among those who returned North with broken health, shattered constitutions and pictures of vile Southern prison pen burnt into their memories, was Major Ben ham of Michigan. Instead of the stalwart manly fellow she had bade God speed and sent off with her blessing to battle for the reservation of the Union, his sweetheart ed back a lover whose appearan was only the shadow of his former self. But his soul was as bright and good as ever; the true hearted woman recognized this, poured out her love upon him, and by its health-giving potency brought him back to a fair de-gree of health. Uniting their lives with the bonds of love they started out to make a com-petency. But absence from the channels of But absence from the channels of s, while defending his country, made it hard for the returned soldier to get into the current, all the harder because of a con stitution weakened by the barbarities of a Southern prison. He saw among his ac-quaintances men who had staid at home and fattened on the necessities of the country while he was breasting bullet and bayone The harder he strove to get alongside these seemingly, more fortunate ones in the strug gle for a competency the more he felt th burden of his patriotic sacrifice.

At last he determined to go West, secure the bit of land he was entitled to, and make a new beginning. With wife and babies he fi-nally reached the vicinity of Devils Lake, Dakota. The land had not been surveyed, the railroad was a long way off, supplies hard to obtain, no society, only a wild country with magnificent possibilities to stimulate their hope. But with loving hearts and strong purpose the young couple met the hardships of pioneer life. A cabin was built, a few acres of prairie sod turned, and a begin-ning made. The country tavern did not abound with any great frequency in that re gion, and so it came to pass that the Major and his wife were often compelled to divide their scanty store with land hunters, emigrants, and, later on, with surveying parties taking whatever the guests saw fit to voluntarily offer in payment. At last this paywhat-you please style of business did its sure work. It wore out the house-wife and still further impoverished the struggling farmer. until one day on taking an account of stock it was found that a bag of flour, another of of salt, and a few potatoes completed the in-ventory. A cow of doubtful reputation as a "milker," and a yoke of rawboned but faithful oxen comprised the breathing, outdoor assets. The reason of this careful inspection was because the Major had received word that a distinguished party of railroad magnates had got strayed from their supply wagons, and must dine with him. What was to be done neither could tell; the Major looked at his wife, his eyes moistened, his great heart throbbed with loving pity, while most cursed himself that he had brought her and the bables to such straits, to say nothing of the perplexing dilemma of how to provide for the railroad people. Visions of a possible pass over the road, when built, flitted through his mind. If only he could manage to provide for them, he might, sometime, with their fa-vor, be able to get back to Michigan and visit his old friends. But it was no use, not a bit of meat in the cabin, not even an ounce of codfish, or canned stuff. To be sure there were plenty of big pickerel in the lake, but not a fish hook was there left about the place; none to be borrowed nearer than some miles

In his perplexity the Major uncon vandered off to the lake sh re. The day was hot; with his depressed spirits came a return of the old "goneness" that had first come to him on a long forced march during the war. The brave old soldier who had he his rank on the field, succumbed; throwing himself on the ground under a scraggy oak he listlessly looked off over the lake. Some two rods from shore in water half way up her sides stood his cow, a beast of small profit and little value. She had secured immunity from the flies in her present position and was as trapositive chapting her and as and was as tranquilly chewing her end as though she had been a good, honest, Sunday school cow. She lazily turned her sleepy eyes toward the Major and seemed to blink a recognition. But the Major was in no mood to recognize her civility. He lay pondering over his situation and rubbing the arm that had once been pierced by a rebel builet, through which twinges of pain were darting now and then. Sonderly with a hellow of through which twinges of pain were darting now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now and then. Suddenly, with a bellow of the now are the surprise, the old cow scrambled out of the water toward him; jumping to his feet in a half-scared way just as the beast reached shoal water, what was his astonishment to see an energous pickerel holding the cow's tail in its month; as the beast struck dry landshe made one desperate spring for and thray the fish high and dry on shore. A passing thray the fish high and dry on shore had a passing to this health-grad the manual pligrimage to this health-grad the manual pligrimag

until his arm was straight from his shoulder,—and still his booty dragged on the ground. His "goneness" was gone, and with it the pain in his arm. Not many minutes passed before he stood in his cabin door calling to is wife to see his trophy.
"My dear," said the Major as she came for

by this token I know I am called to open a hotel. We will move over to the prod site of the railroad willage if I get the station established on our own land

The good woman thought him a little wild but thankfully proceeded to prepare the fish for dinner. When the railroad prospectors arrived they sat down to a table on which smoked a fourteen pound pickerel garnished with potatoes and reinforced with hot biscuit. Never had they tasted so delicious a fish, they declared, and to this day they sound the praises of the pickerel of Devlis Lake. Major Benham followed his call and is now a popular and successful hotel keeper as concluded the story teller. Upon cautiously and delicately intimating some degree of ekepticism concerning that part of the account wherein the tail of the cow is seen in the mouth of the fish, my informant replied: "It is not at all strange or improb ble, the big fellow was hungry, he may mistook the strands of hair on the tuft of the tail for a lot of young cels, and, making a grab, entangled his teeth in the matted hair, which held him long enough to end the scene

in the manner described." At last we are off. Copeland comes back -mentioned in last week's ac count—with 56 grouse and a large stock of experience. We make an uneventful run back to Grand Forks, where we change care and instead of crossing into Minnesota, keep on the Dakota side of Red River to Fargo This takes us through one almost continuous wheat field eighty miles in length. At Fargo we cross Red River into Moorehead where we spend the night.

Fargo is the most important city in Dako ta, next to St. Paul and Minneapolis its name is more often heard throughout the east than any other city in this region. The Northern Pacific crosses the Red River at this point. I would gladly spend a day there, for with such friends as Col. Lounsberry to show the advantages of the city, one could being well entertained structed, but the thermometer persists in keeping above 90°, and Mrs. Bundy is anxious to get into the region of the great lakes. ad aspires to rival Fargo and the jealousy between the two cities is something quite amusing. Just now, Moorehead is shead in hotel accommodations, having a which would be a credit to a metropolitan city. Last year a medium sized cyclone came along one morning about five o'clock and gave this house, the Grand Pacific, a haking up. No serious damage was done, but some narrow escapes are chronicled. Ciara Louise Kellogg afforded considerable amusement at the time: she was occupying the suite of rooms to which our party is assigned; the roar of the wind, falling plastering and other trifling manifestations caused her to leave her apartments and dance through the halls in attire quite as striking, but somewhat less appropriate than any she ever donned in opera. The veracious hotel clerk avers that her voice ran up the scale to a higher note than was ever reached on the operatic stage.

We leave Moorhead soon after seven o'clock Tnesday morning, with a long, hot day's ride before us. Some "steamers" are seen threshing wheat. Most of the wheat is still in shock, and a half-dozen teams are re quired to haul in the sheaves fast enough to feed the machine. Wagons with enormous boxes are provided, into which the threshed d by machinery; as fast as one is filled, another takes its place and the first is hauled away to the elevator at the R. R. station or stored in the buildings on the farm. In some instances there is insufficient storage room and the grain is heaped upon the dry ground where it is threshed. Fergus Falls is 55 miles southeast from Mo and 186 miles from St. Paul; it is on the Red River, too, but here the river runs west and south, not having yet headed northward. Falls is delightfully situated fergus Fails is deligationly situated and one of the handsomest places we have thus far seen. Within the city the river has a fall of 83 feet, affording a force equal to more than 6,000 horse-power, and this is more than equalled by the fail of 100 feet that occurs within a mile of the city limits. Thus Fergus Falls kas a water power which, as it is always steady in all seasons, will in time give it a leading importance as manufacgive it a leading importance as a manufacturing center.

As we leave Fergus Falls the character of the country changes and grows more rolling. From here southward it is very appropriately named "the Park Region," beautiful little lakes are constantly in view, timbered knolls take the place of grassy plains, farms grow smaller but none the less thrifty looking. smaller but none the research becoming Many of these little lakes are becoming planting resorts. As ular as fishing and pleasure resorts. As the country fills up, and facilities for obtaining recreation with a minimum amount of fa-tigue and discomfort are increased the popu-larity of these lakes will grow and thousands

Paul, Minneapolis & Omaha R. R. for Asi land. Our entire party is thoroughly fagged; hot, tired and dusty, we don't feel equal to going to a hotel and dressing for dinner. We consult the thermometer and find it only 94°. We inspect the fine Union depot and are eably surprised to find every acco dation for comfort and refreshment and in almost as attractive style as the million dol-lar hotel up town offers. We unanimously agree to settle down for the long watt.

And now before we leave Minnesota I want to say a word more of its soil, resources, growth and advantages. Some of the Jour-NAL's readers are, no doubt, contemplating change of location, others have friends about to settle in the Northwest. Among the Jour-NAL's European readers are those who sionally write me in the interest of little about to seek homes and fortunes o this side of the Atlantic. To all these I would say: Before you decide to move, take time to become as well informed as possible concerning the different sections of country you have in mind. Study the resources, climate, rainfall, transportation facilities and all that bears upon health, prosperity and happiness. I know of no new country that offers superi-or advantages to those of Minnesota and Dakota at the present time. There is considerable good government land still to be had at points within 25 to 50 miles of Grand Forks and Devils Lake in Dakota. But the settler who has from a few hundred to two or three thousand dollars will do better to buy railroad lands. Among the roads holding land in Minnesota none has so much good land as the St. Paul, Minneapolis & Manitobs. This road has nearly 2,000,000 acres of choice land still for sale, land that will the second year after the sod is turned yield from 16. to 30 bushels per acre of the best wheat in the world. The cost of wheat raising averages bout forty cents a bushel. So much has been said in newspapers about wheat grow-ing in this State that the public has a notion the country is good for nothing else. This is a big mistake. It is not the best corn country, but nearly all kinds of small grain do well, and vegetables are better than in States farther south. Apples, pears and small fruit do well and large yields are had. As a dairy State, Minnesota is rapidly coming to the front and has already received the first premium against spirited competition.

Any one who can come to this State with from \$500 to \$1,500 and a firm purpose to acquire a farm, and later on a compe quite sure to succeed. I would not deal in a lot of dry statistics if I had them at hand, and I have not, but I advise those who are in-Minnesota and Dakota. Those seeking further information should write Mr. A. H. Mohler, Land Commissioner, St. P. M. & M. Railway, St. Paul, Minn., who will no doubt supply full and trustworthy particulars.

As one of innumerable instances of the good fortune attending those who come west the case of Mr. James J. Hill, President of the St. P. M. & M. Railway, may be cited:-"Jim Hili, as he is quite generally called—except to his face—began a few years ago at the bottom of the ladder. Some say he was a day láborer on the road whose vast interests he now controls; others that he was a lowpriced clerk in the employ of the company. Now he wields an influence second to no man in the State. He is liberal, public spirited, full of resources, and of indomitable energy. He is doing much in many ways to improve the State and is generally popular with the people along the various lines of his railwa Though his time and mind are so taxed in public matters, he finds opportunity for the gratification and improvement of his love of art and literature. He has one of the finest private collections of works on art in the country and is an authority on the subject. He is an excellent judge of men, as is evidenced by the personnel of his staff. I could name many men in this and other western States whose success equals

Nine o'clock is at last here. Now for a eleeping car. We shall be whirled through the towns and forests of Northern Wisconsin before daylight, and early breakfast hour will find us at the "Chequamegon" in Ash-land—barring a broken rall or other mis--which never, or alm on the ably managed C., St. P., M. & O. Rail-

At the forty-ninth anniversary session of the Illinois Universalists, lately held at the Church of the Redeemer, corner of Robey st. and Warren avenue, prominent clergymen from all parts of the State were present. The report of the executive committee indicated a very promising growth of Universalisi throughout the State. The permanent funds of the convention were stated to aggregate \$3,565.38, invested for the most part in real estate. The growing tendency toward cen-tralization in church organization was noticed in the report, and was contrasted favor-ably with the former leaning toward inde-pendent government by the different congre-

The manuscript of a few of the prominent writers of the JOURNAL are peculiar. Some writers of the JOURNAL are peculiar. Some underscore, on an average, every other word; others are indiscriminate in the use of dashes; others find place for a supershundance of commas, while others seem to take special palus to render proper names so obscure that no one can possibly decipher them. We are often compelled to reject MB, on account of the penmanship being so but that too much time would be required to place it in proper condition for the compositors.

GENERAL ITEMS.

Prof. W. H. Chaney, the astrologist, is in the city. He will remain here for a short time, and then take up his residence at the corner of Esther and Broadway streets, New

The JOURNAL is credibly informed that a woman advertising as a "business and test medium," under the name of Miss Frankle encer, is a "rank, unblushing frau t." She is just now in Denver.

Mr. J. J. Morse is willing to attend week day lectures at any point within a hundred miles, or thereabout, of New York City during the ensuing season, for which he is prepared to offer special terms. He will also respond to calls for his services at funerals. and can be addressed at 541 Pacific Street Brookiyn, N. Y.

Venality and rascality seem, says The Interior, to have honeycombed nearly every thing in this country. We now learn that the missionary ship Morning Star, built at a heavy expense down in Maine, and largely by Sabbath school contributions, has the dry rot, is neither a good sailer nor a good steam-er, and is a fraud, and a disappointment all

We have received from the Chicago, Rock Island and Pacific Railway Co., a pamphlet centaining a list, with authentic and official reports of the hunting and fishing grounds, and facilities for healthful sports at points or or near the lines of the Chicago, Rock Is-land and Pacific; Burlington, Cedar Rapids and Northern, and Minneapolis and St. Louis Railways. Copies may be had by those interested, upon request to any agent of the road or at the General Ticket Office in Chicago.

A Charleston, S. C., paper is authority for the statement that a colored preacher in that neighborhood has evolved a new account of the fall of man and the origin of the white race. According to the new account, it seems that Adam and Eve were black and their first children were black. The scare Adam received when he heard the voice of the Lord, after the episode of the eating of the forbidden fruit, turned him white, and his subsequent children were of the seales. quent children were of the same color. This count has the merit of novelty.

Commenting on the report that representative Buddhists of Japan propose to send mis-sionaries to Christian countries, *The Christ-*ian Leader says: "Why not? If Buddhism is the good thing these Japanese votaries declare it to be, there is every reason why they should wish to have all the world embrace it. If it is better than Christianity the latter should be exchanged for it. For our part we want 'the best.' To present them side by side is the practical way of testing their respective merits. By all means let the Buddhist missionaries come, and let them have their privilege and courtesy."

Southern papers speak of a congregation in Athens, Ga., who sent a delegation to the presiding elder of the district requesting him hereafter not to invoke calamities in his prayers. It appears that at the precise mo-ment when the first shock of the recent series of earthquakes was felt, the good man was most earnestly asking the Lord to "come in His mighty power and shake the earth"
that the unrepentant sinner might be roused
to a sense of danger. The general feeling of
the church was that the elder had overdone the matter. He had scared the saints worse than he had the sinners.

Dr. J. K. Bailey writes that he lectured dur-ing September, at Munnsville, Oswego, Han-nibal Center and Geneva, N. Y.; losing sev-eral appointments by stress of weather. He eral appointments by stress of weather. He has now entered upon a campaign in New England, where he desires engagements. Where public fectures are not practicable, parlor meetings may be lectures or scances—for mental phenomena, developing mediums and treating the sick. He desires to arrange for courses of consecutive evening lectures, of from three to ten, in which he will present the rationale of Spiritualism and laws of medlumship, so far as deducible from known facts of nature. He speaks at Manchester, N. H., December 19th and 26th. For terms, address him in care of box 123, Scranton, Pa.

The Philosophical Society of Chicago will be entertained the coming winter by the fol-lowing course of lectures: Oct. 9th, "Govern-ment," Rev. J. Vila Blake; Oct. 16th, "Contrasts between European and American Social life," Rev. Dr. H. W. Thomas; Oct. 23rd, "Compulsory Education," Mrs. M. C. Remick; Oct. 30th, "The Size of Coins and its relation to prices and cookery; a Study in the Silver Question," R. H. Vickers; Nov. 6th, "The Future of Electricity," E. R. Paige; Nov. 18th, "Insanity in Cook County," Dr. James G. Kiernan; Nov. 20th, "Origin and Development of Modern Languages," Prof. Charles B. Bartholf; Nov. 27th, "The Unknowable," Israel Lancuster; Dec. 4th, "Psychological value of Physiognomy," Sidney Thomas; Dec. 11th, "The value of the old Classics in Education," Chas. H. Ham; Dec. 18th, "Modern Landscape Art," Prof. Lewis J. Block; Jan. 8th, "Past, Present and Future Mission of the American Protestionist," John W. Hinton, Jan. 18th, "The Philosophy of Labor," George N. Bosets, Jan. 22nd, "Suggestions for the Solution of the labor problem," Augustus Jacobson; Jan. 22nd, "Suggestions for the Solution of the labor problem," Augustus Jacobson; Jan. 22nd, "Suggestions for the Solution of the labor problem," Augustus Jacobson; Jan. 22nd, "Suggestions for the Solution of the Isbor Problem," Augustus Jacobson; Jan. 22nd, "Suggestions for the Solution of the Isbor Problem," Augustus Jacobson; Jan. 22nd, "Suggestions for the Solution of the Isbor," Feb. 12th. "Federation/in Government, some Extensions of the Principle," Merritt Starr; Feb. 19th, "Life an irrepressible Conflict, Friction, Collision, Advancement," Hon.Mark Bangs; Feb. 28th, "The Improbable in History," Gen. M. M. Trumboll; Mar. 5th, "Unconscious Mind Growth," Col. F. W. Parker, Mar. 12th, "Western provision for the Study Kiernan; Nov. 20th, "Origin and Develop-

of Gynekology," Dr. A. Reeves Jackson; Mar. 19th, "The Jury," Luther L. Mills; Mar. 26th, "The Philosophy of Life," A. N. Waterman. A. N. Waterman is president of the society R. H. Vicker is corresponding secretary, and James Abbott, recording secretary. A most excellent work is accomplished by this so-

Mrs. Maud E. Lord arrived in the city last week en route to the Pacific coast with her daughter who is in delicate health. Mrs. Lord kindly gave her services one evening to a committee of the Western Society for Psychical Research. The scance was held at the residence of two members of the society on Dearborn avenue. Mrs. Lord was not in good form for the best exhibit of her medial powers, having just arrived after a fatiguing trip. There were, however, a number of manifestations seemingly satisfactory to those receiving them. The JOURNAL will not an-ticipate the report of the committee. The medium has the thanks of the society for her medium has the thanks of the society for her interest in its work and willing aid in prosecuting its researches. Mrs. Lord will stop at Springfield, Illinois; Kansas City, Topeka, Denver and other points on the way. She wishes the JOURNAL to announce that she will be happy to receive subscriptions for it at her scances and public meetings. The JOURNAL will be glad to have her aid and that of all other good mediums in extending a knowledge of Spiritualism.

At Gamallel's Feet.

At Gamallel's Feet.

(Coulnusd from Eighth Face).

unattainable. The Word of God is in inextricable confusion and God has left Himself without witness in the book of books.

If a theory of inspiration can be formed which shall not only leave us our Bible in spite of all debate and discussion about the text, but which shall cause all this debate and discussion to bring out in bolder lines and stronger light the Divine origin of the Bible and its marvelous adaptation to human need, and to the human constitution, would there not be a presumption in its favor?

No, says Gamaliel Phelpe, because, if the whole Bible is not the word of God, whose is the prerogative to sit in Júdgment for us and tell in swhere error ends and truth begins?

The answer ought to be easy and natural; the prerogative is our own. God has given to every man the means to do it. The Logos, the logical faculty, Reason is the true light which lighteth every man that cometh into the world. That light, faint though it be, is a true spark kindled from the divine light in-effable. In the beginning was the Logos, the Reason, and Reason was God. In reason is light, and that light is the life of men. By the endowment of reason is the life of man raised above the life of beasts and akin to the life of God. Gamaliel Phelps would give the prerogative to sit in judgment for us and tell us what the word of God is to groups of men in remote times, in distantiations—men whom we call Augustine, Calvin, Wycliff, great men in their day, who did great work for us, but who were not heirs of all the ages that have poured their golden treasure into our coffers, men who make it impossible to receive their conclusions because they contradict each other, but whose unwearying work helps us to form conclusions of our own. Gamaliel Newman and Gamaliel Manning confer the prerogative of judging revelation upon great companies of men in all Christian ages, whom they call the church, but who also contradict each other, out whose unwearying work helps us to form conclusions of our own. Gamaliel Newman and Gamaliel Manning confer the prerogative of judging revelation upon great companies of men in all Christian ages, whom they call the church, but whose university of the bible and the call the contradict each other, "On His rock will I build my church," and the one is just as pertinent to the sufficiency and the one is just as pertinent to the sufficiency and the call side of the sufficiency and the call side of the libit is to one to a pale of judging what is not a pale of judging what is not a pale of judging what will be of men

Wednesday. General Thomas O Osborne is expected to deliver the annual address.—Among the entries at the Chicago custom-house lately were eleven tons of silver ore, shipped direct from a mine in British Columbia.—A. R. Parsons, the convicted Chicago anarchiat, took nearly six hours to conclude his protest against being hanged. When he closed, Judge Gary sentenced seven of the prisoners to suffer death on December 3, and Oscar Neebe to be imprisoned for fiften years at Joliet.—The Chicago hall club has won the championship, defeating Detroit by three games.—Oliver K., owned by Charles Schwartz, of Chicago, defeated Harry Wilkes at St. Louis yesterday in three straight heats: His best time was 2:1614.

Catarrh is a very prevalent and exceedingly dis-agreeable disease; liable, if neglected, to develop into serious consumption. Hood's barsaperilla, act-ing through the blood, reaches every part of the sys-tem, effecting a radical and permanent cure of ca-tarrh. 100 doses \$1.

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Cod Liver 611, with Hypophosphites, For Luny Troubles and Wasting Diseases.

Dr. J. SIMONAUD, New Orleans, La., says: "Scott' Dr. J. SIMONAUD, New Orleans, I.a., says: "Scott's Emulsion is the finest preparation of the kind ever brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

MRS. CHARLOTTE LISLE, OF CHICAGO, Well known to the Western press, ascribes the cure of a danger-ous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horebound and Tar. "My cough," she says. "threatened to suffocate me " " " but the remedy has removed it."

We take pleasure in cailing the attention of our readers to the advertisement of the Keickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Piso's Cure for Consumption is the best Cough nedicine. 25 cts. per bottle.

. i. na'e Suiphur Sonp heals and beautifies, 25c. GermanCorn Remover killsCorns, Bunjon, 25c Hill's Hair and Whisker Dyo-Black & Brown, 50c I'lke's Toothache Drops cure in 1 Minute, 25c.

The late Mr. Brewster, the binker, of Boston, left the interest on \$1,300,000 to Wolfeborough and Tut-tonborough, N. H. for the support of schools and public libraries and for aiding the poor of those

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SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terme: \$2 and three 3 cenpostage stamps. Money refunded if not answered Send for explanatory circular

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It is a many fine residences and business nouses. It is a self-contained, 218 miles from the many fine central county of Kansos, in the center of Elsworth county, the central county of Kansos, in the center of the grandest wheat, corn, grass, grain, fruit, yegetable and cattle country in the world.

of the grandest wheat, corn grass, grain, fruit, vegetable and cattle country in the world.

Kanopolis is no fancy scheme on paper, with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and vim of a growing, prosperous city.

I sumber of stores are established, a grain elecator is in operation, a steam printing establishment is now running, a large, three-story brick hotel is being built, a wooden mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great woundance, the air is bracing, the climate is delightful and there is everything to induce health and make life enjoyable.

Several more Railroads are billding towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacine," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

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Baliness Locations—Few, if siny, phices present the advantages that Kanopolis does for those desiring to engage in all Rinds of Mercantile pursuits. Merchants now here are doing a thriving busidess. More slores of all kinds are needed, and can do well, as factories are starting and the town is in the capter of a county of 12,000 inhabitants.

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To those who are too late for any of the above rewards, a special chance still remains. To the To the above rewards, a special chance still remains. To the To the late name on the list we will give the following rewards of the late name on the list we will give \$20.00 in cash. To the late name of the list will give \$20.00 in cash. To the next 50, each \$20.00 in cash. To the next 50, each \$20.00 in cash. To the next 50, each \$20.00 in cash. OTAL VALUATION OVER \$21,000.00.

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OF THE SHOWLE FOR COMPETING!

for the above presents. The gifts will be sent to the supplies full ones, and their names published in our December lessue of THE SANRAR sent to the Supplies full ones, and their names published in our becomes lessue of THE SANRAR sent to the Supplies which have been supplied to the successful ones.

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Write to any of fairs parties of you used any further, proof.

Write to ANY OF THESE PARTIES If you want any further proof.

Or to Mr R. Diron, Magnolia, Ark. who was awarded if for in one of our libbs doutsets; also to
the Duron, Magnolia, Ark. who was awarded if for in one of our libbs doutsets; also to
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To the Kansas Magazine Kansas City. Mo.:

To the Kansas Magazine Kansas City. Mo.:

To the Kansas Magazine Kansas City. Mo.:

The Two Thousand Dellars which you sent me for answering your Ribis question, where "charity in the Ribis was dily received to-day. A thousand thanks for your horsesty. You can you me down as a life ining subscriber, and can publish my receipt if you wish. Reportedly.

THE KANSAS CITY THESE SAYS: The Kansas Magazine is the last last A Cha Willer. The Ribid. It is composed of popular centriculum, such as most people will read with picknesser. The Ribid Company of the Company o

THE KANSAS MAGAZINE

KANSAS CITY, MISSOURI.

THE KANSAS MAGAZINE is no off-contributed Faculty Magazine, Sandasonaly prices, during the state of the state o

Voices from the Beople. INFORMATION ON VARIOUS SUBJECTS.

tht of the Cross and Vine. se Seen by a Mèxican Dispatch Me

My noble steed,
Why start with speed?
Tis only a cross and vine,
And Heaven be paised,
His soul be raised,
Tis only a dead man's sign!

I have seen a sight
That has made me whitel
the Holy Virgin pray,
That his weary sprite,
Be confessed to-night,
go upon its way.

From a distant shore, He came of yore; ow by his ancient vest, By his great cross-bow, Of years ago, by his mail crowned crest.

Yes, you can laugh, And guy and chaff, d call me a holy fool, Not to know a ghost, From a graveyard post; Or a broncho from a mule.

Yet I will avow
That near yon bough,
the grave-lights gleani
And near that cross
O'er grown with moss,
ires of death were stream

And then it burst, That grave accurst out the phantom came, In a glowing shroud, Like an evening cloud bt in the lightning's flat

I made a sign
Of the topological
On my brow and on my sword,
And theiphantom bowed,
In his glowing shroud,
But he spoke no warning word

You have seen the ray From a star turn gray, ade from mortal view, C'es earth's eastern rim, When the moon grew dim, the morning light-shone thro

And thus that ghoul, Of Satanic rule, lisappeared in air; Praise to the sign Of the cross divine, o St. Mary's prayer.

Some ghostly deed, Gives him the need, ander around the tomb Where his body is laid. And his soul has stayed swer the judgment door

I will throw a stone
On his grave o'er grown,
And if Heaven be his goal,
The priest shall say mass,
That his soul may pass,
When the evening church belis toll.

Perhaps the mescal*
I love too well,
wrought within my head,
The fantastic shape
Of man or ape,
shadow of the dead.

If dispatches were sent As the wire is bent, uid not linger here, Near this lonely grave Of saint or knave, tremble with strange fear.

But a cavairy band, From the Bio Grande a Texan ranger leading Is at my back, And on my track, yer the mesa speeding.

And I will wait.
Howeover late;
these dispatches shall be given,
What e'er betide
This midnight ride;
hosts in hell or heaven.

And I will see
On bended knee,
Immortal man has said,
Above you shrine
Above you shrine
And ivy vine,
here is what I read:

The bones of Captain Albert er disturb them not. e city where I was born e been long since forgot

When and how I died is a sitting subject for the novelist.

Gnce a Captain in the Royal Army of Spain. Now an unworthy servant among the gree legion of Immortais.

It is not queer

It is not queer
That nies start with fear,
the verge of the great unknown.
It all they can see,
It all they can see,
an epitaph and stone.

It is inscription was placed here by
good will of Alverdo and by
s beloved friend and companion,
riar Sanchez of the Spanish chapel
Marton.

* A Mexican liquor distilled from the Mesca

Hall's Materializati

A. Hall gave three stances at the house Howard, 305 South Street, Openshaw, Idst. September 1st and 2nd. The number as limited at each scance to fifteen to pro-wiling. On each occasion "Sister Dorn."

Thirty-six years ago I began to investigate Modern Spiritualism, and twenty-nine have passed since I first announced myself a believer. In all this time I have not had so much as a doubt, and I have adways said, "I am a Spiritualist," on all proper occasions. I have not had so much as a doubt, and I have always said, "I am a Spiritualist," on all proper occasions. I have never sung but one song, to express it in that way. Should I now add any other word or prefix to the simple term Spiritualist, I should call myself a Scientific Spiritualist. One reason why I make these statements is this: If I have any friends in the wide world with whom I have findence, I wish them to know that I have been consistent in the them to have never deads.

statements is this; if I have any friends in the wide world with whom I have influence, I wish them to know that I have been consistent in this thing—I have never denied being a Spitualist.

Thirty-fire years ago I taught a district school in the town of Newbury, on the eastern shore of Lake Sunapee, midway between Biodgeti's Landing and the south end of the lake where the rail way station now is; and at that time I surprised Mr. Nathaniel Baker's family, with whom I boarded, with this prediction: "The time will come when a railroad will be bellt past this lake and a steamboat, will ply upon its water."

be built past this lake and a steamboat will ply upon its waters."
Twelve years ago Mrs. Mary E. Breed of Warner, while taking care of Mr. George Blodgett's lovalid mother, became a Spiritualist and a trance medium. She has said that I was the means of her conversion; at any rate during that summer I valied the lake every Sunday, and we held spiritual meetings either at Blodgett's or at V. C. Brockway. Mrs. Brockway was also a medium. Mr. Brockway was said on a medium. Mr. Brockway was said on a medium. Mr. Brockway was said on spention the railroad and lived some five miles from Blodgett's. Sometimes we went between those phases in a rowboat, going in the very same track which the steamers now take. Thus we were building wiser than we knew, traveling those roads over and over, boating the lake over again and again.

Eleven years ago ideas of a Spiritualist camp meetady I started on foot from home to Newbury station, to see if grounds could be found there suitable for that purpose. I found a place that the railroad company had fixed up for plents, which I thought would do to begin with.

Ten years ago Mr. George A. Fuller called to see

t purpose. I found a place that the railroad comup had fixed up for plenles, which I thought
uld do to begin with.

Ten years ago Mr. George A. Fuller called to see
and said: "I am trying to get up a Spiritualist
up meeting at Sunapee Lake." My answer was:
have been thinking of that and I hope you will
cosed; will do all I can to assist you."
(ine years ago Mr. Fuller held his first Spiritualcamp meeting on that very apot which I had seted. Eight years ago the camp meeting was
mged to Biodgett's Landing.

ted. Eight years ago the camp meeting was anged to Blodgett's Landing.
I have been watching the development of Sunapee ke as a piace of summer resort, the chief stracnof which is the Spiritualist camp meeting. I re seen steamboats built, until now five are in
eration. Little villages have sprung up on the
ores and on the islands; some of the cottages have
it thousands of dollars. Six hotels besides board; houses are in use during the summer months,
e three principal hotels are called Lake View.
nnell's House and Forest House—the last named
Blodgett's, the first on the opposite shore, and the
see at Sunapee village. Mr. Fuller's administran but of praise to him for his indefatigable labors
the success of this listitution.

If, George Blodgett, the owner of the grounds,

s boats and rairross save been run from n and also from Claremont. Stunday strough trains have been run from n and also from Claremont. Stund at the wharf at Blodgett's on Sunday ing, and see the steamboats swing into the harrer; loaded with passengers, with bands of playing, the inspired Spiritualist cannot but n all this a sure prophery of the "good time ne."

coming."

Sunapee Lake scenery of thkempt forests and great rocks, is wild indeed. It is situated on the height of land between the Merrimac and Connecticut Rivers, and has been, and is now, a noted place of resort for the wild Indians. To stand on the shore at Blodgett's, and see a thunder shower strike across the lake from the northwest, is a sight that would interest a bainter.

cut Rivers and as wild Indians. To reson the control of resort for the wild Indians. To reson the shore at Riodgett's, and see a thunder shower strike across the lake from the northwest, is a sight that the would interest a painter.

Our camp meeting has been somewhat infested with fraud, the same as all others have been. Our nearness to the "Hub" affects us sensibly; sometimes favorably and sometimes otherwise.

New Hampshire was once a province of Massachusetts before it became an independent State. Boston has been called the Athens of America, and truly it is a great centre of education and refinement; but some of Boston's great lights, men that were born in Massachusetts, Vermont and New Hampshire, are spirits now: Denton, Parker, Channing, Allea, Putaam, Harrey, Pierce, Webster and a host of others who were equally great, but were unknown to fame; these, our spirit friends, are playing on the side of right.

What if, as spirits, William Penn, Franklin, Washington, Lincoln, Garfield, Graat or Patrick Henry, should just happen to make us a call while they visit the other samper. Would it be at all strange if some of those ancient spirits should-do so while on their way to and from the Hub, and more specially as some of their mediums were stopping at Sunappee?

poe?

One of the correspondents of the JOURMAL recoully asked: "Where are the Builders?" Now, as I was
informed by a man while at Sunapee Lake this sugamer, that he was a builder, I will proceed to tell life
story in 197 whn way—bow I found him, and who
he was. For various reasons, real or imaginary, my
annual tour to Biodgeti's had been delayed, but durting the third week of the camp meeting I began to
feel strong attractions to attend it, yet lacking the
necessary funds, I did not know whether I should not
not; and then again, after I had loaned the money I
was taken slek and could not go. But Tuesday
was taken slek and could not go. But Tuesday

appened to sit down by the side of interviewed me about every thing, of a newspaper reporter; but when question him, he started up sud-

session of me, for these who knew me did not w me; nobody howed in recognition, and nobody to to me. I pushed on up to the Forest House, recolute manner, and registered, and told Mr. agett that I should stop a tew days anyway. He med it know me. I stiended the useding in the ter in the afternoon; and the conference or the left the eventual, but ould not seem to get a fair originity to speak for the chairman's strenton med to be devoted to number these who had was of the arms." Its these west to Tou Wilson's execution State Place's and Thready another was shed go were created, (i) was, "When he was to the arms." Its these west to Tou Wilson's was of the arms." Its these west to Tou Wilson's was of the arms." Its these west to Tou Wilson's was of the arms." Its these west to Tou Wilson's was of the arms." It was the world with passed between the two one in this world with passed between the world one of the third consistent the principle of the consistent was the consistent of the cons

tions for me and hand them in when I speak to-day, and when I get under control I will handle them."

When he was ready to speak in the grove I gave him questions concerning one of my subjects: "The Religion of the Future." He swept over that camp meeting like a cyclone. He popularized himself and his subject: "A Scientific Spiritualism." Other speakers took the same for a subject that day. They all knew me after this, and I was able to make my-self quite useful.

In conclusion, Mr. Editor, I seem to sense some we spiritual movement in the distant future become

seif quite useful.

In conclusion, Mr. Editor, I seem to sense some new spiritual movement in the distant fature beyond camp meetings, and I must ask the question: What is it?

FRANK CHASE. uth Sutton, N. H.

Pleasant Truths. Written by Meister of Spirit-Life.

Written by Metater of Spirit-Life.

How soon, like the fallen moth in the troubles that afflict him, is, the scorched and terror-stricken one who has passed through the flame and bears the agony that surely follows! He that learns to shout the flame before he encounters it, learns none too early. He that bears the name of man should be wiser than the insect. Since the brain is given to direct the body, why is not the highest in it used teach the rest to follow? If the best-in the brain directs the man to follow? If the best-in the brain directs the man to follow? If the best-in the brain directs the man to follow? If the best-in the brain directs the man to follow? If the best-in the brain By those who seek in the improper use of the sense for happiness, never is found the thing thay seek. Minds that fill with wisdom, as the occan tides flow in, are more to be desired than ten thousand hollow pleasures such as ille affords.

Since life began, life shall flow on; and to the rist if flows on in the pleasant way. Since life cannot end, let it not flow to the Source of Life in a polluted stream. Make clean the flow, bright and sparkling with wisdom. In streams that brightly flow, the simple bathe and find themselves refreshed. Not so if the stream is a turbid one, and flows in the foul ways of life. Some may bathe in these, to rise

pleasures such as life affords.

Since life began, life shall flow on; and to the rise it flows on in the pleasant way. Since life cannot end, let it not flow to the Source of Life in a political est stream. Make clean the flow, bright and sparkling with wisdom. In streams that brightly flow, the simple bathe and find themselves refreshed, Not so lif the stream is a turbid one, and flows in the foul ways of life. Some may babe it these, to rise polluted. Alsel how many streams there are, filled with driftwood and other dobris, that make them unfit for the use of the simple, and even the wise are shardly able to avoid contamination and bruises from contact therewith. Since there are these, let the wise prepare the clear and crystal stream to flow freely, where the soul that seeks to purify liself shall find opportunity do so.

Since some prefer the truth to a lle, shall not the lile be put aside in such company, and truth brought forward? Let us, then, on the spiritual side, show to you who read, the way we look upon the—for the present—hiding of the lie under the drapary charity provides. First, we know it is not hid; it is there, and puts its hideous shape into the folds of the shrouding draper. Since to see the lie as it is, is to despise it, let us despise it draped as well. Since there is to te found the truth, pure and simple, let us search for it, and when found, shall we not welcome it, and place it in the sunlight of our love? Since we abbor the evil, way try to hide its shape, and pretend it is only a seeming, and not as bed as it seems? Let the truth pose before you,—for it fears not to do so in the darriling light to mon-day.

Since we find in nature no charity for sin, should it be expected of mortal man to see in the faults of this kind cause for charity? Do any see in the plan of the universal Father, charity for sin? Some say, "Let us speak only of the good deeds of our neighbor, and let us pass by his faults in silence." Wherefore this condoning of the faults of mee? It is not seen the shall ano

and rom, the boys—Amelia, the daughter. The was also a young man, whose name I have forgoted, living with them, and though he was not a relive he was treated as one of the family; it is within young man that the strange stor; is connected. My uncle Tom, the youngest of the boys, and the young man were boson friends. However, it young man died and was buried. How long he heed dead when this strange incident occurred

Thoughts for the Times.

BY C. W. COOK.

I have read, with a thoughtful interest, Charles awhare's articles on "The Social Position." This is a subject which has long interested me very deepy. I am made and when I see the almost universal lack of the comforts of civilized life which is everywhere apparent among the laboring classes. The very ones who produce the comforts and laxueles of our civilization, are somehow deprived of heir subowns.

sar act of the second or any second or any second or civilization, are somehow deprived of their enjoyment.

Wendeil Phillips eald: "In our vaunted Christendom, two people out of five don't have enough to cet." There is some cause for all this, and philanthropists everywhere have sought to remedy the wil. Many plans have been suggested. None are yet adopted by our Government.

Henry Georga has his plan; the greenbackers have theirs; the prohibitionists have theirs; the female suffragists have theirs; Mr. Dawbarn has his; and so on till we come to the anarchists who expect to right all wrongs by free plunder.

I once asked what seemed to be a wise spirit: "What is the cause of the want and destitution in the world around-us? "His reply was brief, but it covered more ground with two words, than all the others. They were these:—"False Pride."

I might, and perhaps ought to stop here and let the reader meditate for himself upon the suggestiveness, the significance, and the far reaching application of this reply. It is just that kind of speech which Carlyle characterizes as: "Under all speech that is good for anything there lies a silence that is better. Speech is thin as time, silence is deep as eternity." Beader, ponder upon the spirit's reply—"False Pride."

Coxigin it is that in the light of Spiritualism, true pride will never rest satisfied till every human being has all that is necessary for the best and highest development here on earth, of his whole nature-physical, mental, and spiritual. It is the true province of all governments, in so far as may be to secure this. The rapid development of monopoly, and the increasing accumulation of capital in a few currents. The rice well as one of the many and the increasing accumulation of capital in a few currents, in four own country, is conclusive evidence that our government, so the far as may be to secure this. The rapid development of monopoly, and the increasing the worth of man; end this in its own chizens not only, but in every human being on the round earth.

conduct out of leaden Instincta." The true evis, then, under which we groan can near be radically removed by mere legislation. At best, they can only be restrained or modified thereby. It is like lopping off a few shoots from the tree of evil while itself is left to growvigorously onward to its fruitage.

itself is left to grow-vigorously onward to its fruitage.

The true remedy will be found in moral—in
spiritual culture. This age has made wooderful,
almost miraculous advancement is intelligence, discovery and invention. Its moral culture has not
kept pace therewith. The churches of the day are
impotent to effect the necessary advancement be
cause their eye is turned to the mythologies and
theologies of the past rather than to the truthe of
the present; because they are under the bondage of
authority rather than the inspiring leadership of
intelligence and progression. Spiritualism with ber
science, her philosophy, and her religion is alone
adequate to supply this want of the age. She looks
not to mythical munimeries, miraculous changes,
nor atoning blood for man's spiritual development
and moral growth. She appeals not to man's ignoand moral growth. She appeals not to man's piritual develop and moral growth. She appeals not to man's rance and superstitious fears, nor yet to hi fish desires to shur hell and gain heaven; but looks rather to nature's laws of growth and cu and the mutual aid of men and spirits in discover and applying them. And she appeals to minelligence and philanthropy for an enlight moral culture of the masses to the end that "a ing governments may be purged" and all the pe of all the earth finally enjoy what all produce a Universal brotherhood of man.

Neenah, Wis.

Existence of the Mahatmas.

To the Editor of the Religio-Phile

I the numerous and widely spread conspinators in forth India.

"I am satisfied" that no amount of proof would alisfy Mr. Coleman, except a personal visit from a fahatma. And it is to preserve themselves from im and his style, that the Mahatmas do not go out o prove their existence; that they will visit him is syst unlikely.

Now the two first positions, a and & are enough of disprove Mr. Coleman's conclusions, for any tyro a Indian literature or traveller in Hindustan, knows that the Mahatmas have been believed in by the Hindus Indian literature or traveller in Hindustan that is a ridiculous mpossibility that Mme. Blavatsky could have got up this immense conspiracy requiring such wonderful that mense conspiracy requiring such wonderful that is a man and sensediture of money as it would be the such as the such as and sensediture of money as it would be a such as a such as and sensediture of money as it would be a such as a

As to Mr. Brown's evidence, I only destre to add my own, though not with the detail gone into by him. And not only is there Mr. Brown's letter, but I have seen hundreds of such letters received in I have seen hundreds of such letters received in various parts, both in Blarakkr's presence and away from her. And I can put my hand now on over fifty such letters that are owned by a friend of mine not one hundred miles from here, all of which were received in a manner which Mr. Ocleman even would not cavil at had he been present.

But the object of the Theosophist is not ta prove the existence of Mahatama. Properly developed minds will know of that naturally. (Our object is to spread the doctrines which Mahatama hays pointed to, and not to accentuate phenomens. As one of them said in a letter now in the United States, but not published: "You (Theosophists) must prosper by philosophical and morni worth, and not by phenomens.

non-coophical and moral worth, and not by the nomena." So we must in America try by all means to keep out of the areas of proof for the locus in truthful inquirers, to bend their investigations toward finding out what a Mahntana's stain then direct their energies in the direct

The Material.

The Ma

A Great Revival.

September, this place has had a regular of spiritual events. About the first of r, from the ramp meetings came Dr. Rog-ewriting medium, in whose presence mese written within closed slates to the aston-of the scientists.

era, a slate-writing swithin closed states to the sages were written within closed states to the sages were written within closed states to the sages that the sages were states as a second of the sages which is sages as a sages which is settingly a beautiful specimen of art. It was done in forty minutes by the invisible powers or spirits, without the use of the human powers or spirits, without the use of the human powers or spirits, without the use of the human powers.

art. It was done in forty manages of the human powers or spirits, without the use of the human hand.

Mrs. Thayer, the flower modium, has been with us during the most of September, and the wonders wrought in her presence are miracles in the eyes of the ignorant. Long and intelligent messages are written within closed slates, without even the aid of a pencil, and fresh and fragrant flowers have been placed in the slates when so closed. All this has been done in my presence, in broad daylight, and when the slates were in my possession. These wonderful manifestations have awakened interest in he minds of many intelligent persons from various parts of the country.

Mrs. Field jectured two Sundays during September.

Mrs. Field jectured two Sundays during September.

and their able discourses were highly appreciated and gave a great impetus to the cause of truth and righteousness. Intelligent members of that body as well as the better class of Spiritualists begit to learn that both teach the same fundamental doctrines, and that they should co-operate with each other. The still small voice from the angel world has made ten times as many Unitarians during the present generation as their educated preachers.

We have also had the great pleasure of listening to a course of setures by Wm. M. Larkin of Oskandess, lows, before our Spiritualist Society, which caused deep interest in our ranks. He proves, the Spiritualism of the Bible and of to-day, are and the game, and demonstrates that the orth, churches are not the true Christians, but the Piesees of the age. We wish that his lecturers of be heard by the whole country. His teachings we do more good towards bringing the caroset belief in the Church upon the true ground, than any oth lecture I have heard. He demonstrates by the Bitland history that primitive Christianity and modef. Spiritualism are one and the same. We hope that he may be called to speak before all Spiritualist Scieties, as we feel confident they would receive a new and higher inspiration in the great cause of human progress.

Enwant Food for the Children

Brain Food for the Children

In the Archives de Pediatrica Dr. Warner remarks that in every attempt to control brain action in children, or to aid its action, two factors are needed-nutrition and forces acting upon the brain directing that nutrition; a less co-ordinated, steady, uniform kind of action may be described, but stone the brain of action may be healthy, but stupid, fat, and very low, strong but ineri—in which case town-life and more stimulating food may be needed. As to articles of diet, Dr. Warner says that meat broth and beef tes appear to produce a stimulating effect upon the nerve system of children, increasing the quantity and brain-stimulating quality of the blood; it may be specially useful in some case of dull-brained children. But far-inaccous foods, in contrast to meat, offer the choice of a dietary of great importance, but the brain evolution, more adapted for cases of the choice of a dietary of great importance, but the brain evolution, more adapted for cases of the choice of a dietary of great importance, but the brain evolution, more adapted for cases of the choice of a dietary of great importance, but the brain evolution, more adapted for cases of the choice of a dietary of great importance, but the brain evolution, more adapted for cases of the choice of a dietary of great importance, but the brain evolution, more adapted for cases of the choice of the

E. B. Leyson writes: We could not set along without the cheerful face of the Journals.

Notes and Extracts on Mispellancous Subjects.

An Oblo woman went to bed one night, and woke up next morning to find her jaw dislocated.

The old Sleepy Hollow Cemetery, in the region made famous by Washington Irving, has just been enlarged for the accommodation of those who lay down to await the last trump.

Maggie Green, of Sodaa, Mich, aged ten, ought to be a lucky little girl. She has on exhibition at the Benton Harbor Fair 2,125 specimens of four-level clover, picked with her own hand and arranged on cardboad.

clover, picked with her own hand and arranged on cardboard.

At the present moment, so says an English paper, fortune teiling is one of the most flourishing systems of imposture in that country, and there is scarcely a town or village without its resident or visiting cheat of this description.

The story comes from Boston of a dude who, having been saked to say grace at a formal spread at which be took a leading part, bowed his head slightly, languidly lowered his eyelids, and murmured, "Oh, Lord, thanks—sawfully?"

Patsey Collina, while shoveling grain in the top of a big Niagara Falls flouring mill, fell into the hopper, slid for eighty feet through a spout 8 by 10 inches in size, and shot out undurt, with six tons of grain, into a car standing on the track below.

Jennie Lemou, who lives near Dallas, Tex. is but fifteen years old, yet she had the pluck the other day, single handed, to tackte and kill a ratiteenshe that was six feet five inches long, twelve inches in circumference, and that carried sixteen ratitles.

A child was admitted into a Dublin hospital recently, suffering from wounds caused by rata, whigh attacked the mother also on her attempting to drive them away from the cradie. The child had been severely bitten about the hands and face.

The) dancing-masters have officially given notice fact the "American revotes."

Jancing, heid in New York.

Alfred Smith, neat looking and quief, bired out as a waiter at a botel at Lake, Elmo, near 8t. Paul, Minn. Soon he was made second sevard, and was doing well, when his room mate reported that he was a woman. It proved to be Mattie Carpenter, a Baded sistend girl. She disappeared at lones.

Hudson Tuttle's Allusions to his Habits of Life.

Dr. M. L. Hollshook.—Dear Priend: I was somewhat startled by your request that I make a statement of my methods of work and health preservation. I say startled, for it set me to questioning whether I had any such methods or rules peculiar to myself, and, in fact, whether I had any at all. It is thus doubtful whether I contribute anything of value on this subject, and possibly my example may do harm. Some men sleep, eat, work, write, and think by rule, and regard it as a sin to break their set observances. They fall into the habit after awhile of thinking it a sin for all men not to do likewise. Some live to an old age because they deck to bacc, and others po to sleep on their left side (or is it their right?); others because they eschew to-bacc, and others because they chew. One refers his vigorous health to hran bread, and another to becatek and mutton chope; one despises cleanlines; and another thinks Methuselah took a Turkish bath every morning.

In illerary labor, one writes in the vigor of the morning, another lounges all day, and writes after honest people have retired. One writes every day, the day-long; another, an hour here or there, now or then as the fresk takes him.

After such an afray of methodical talent as you have presented, what have I to say in defense, who, self-confessed, have no method at all; who never think of my health any more than I would of drawing on an unlimited depocit; never pick my bill of fare beyond that it shall satisfy hunger; to whom tea, coffee, chocolate, or water are ailks acceptable when thirsty; who takes no note of meal times, except that there shall be times enough; (who can est one meal a day, and that a supper, and sleep without draman, or three meals and two lunches with like result? Such a record is enough to warrant unpardonable condémnation by the square-and-compass health reformer. Having confessed this much, ustice demands that I shall give at least some rea-ying the state of the press, and at horarbal times feet and the press, and at horarbal times for seven

would with the case most of my writing as been accomplished during the evening. A lengthy aperiode has taught me that physical exerting, owever severe, to a certain point is favorable to my writing; my sensitivet.ess increasing with the wearless of my body.

But I will add here that I have been somewhat autious in heeding any indication of over-strain. While not having fixed hours for work, sleep, or rescribed diel when I felt, after several successive lights of writing into the small hours, that I was alling, I retired early and gave myself ten hours or more sleep.

aling, I retired early and gave in serious allogs, I retired early and gave in gave in more sleep.

In diet, I have followed the cravings of my spatitie—flesh, fish, fowl or vegetables—believing that f normal it was the best of all guides.

I have reached my fiftieth year, and my powers of indurance are stronger than at any previous time, but it may, wall be said, and I appreciate the saying, hat I have not reached an age sufficient to test this methodical method of living. It would be final result. I can report progress only thus faviser to wait a score of years and see what will be he final result. I can report progress only thus favish reasonable expectancy of reaching the allotted that—Hudson Tuttle in Herald of Health.

A Jumping Boy.

A Jumping Boy.

A Rochester despatch of Sept. 20, to The New York Herald says: For some weeks the people living in the vicinity of Huntington street have been mystified and excited by singular occurrences at the residence of William Westweer, a prominent citizen, who lives at No. 11 on that street. About five weeks ago his son Arny, a boy 12 years old, was attacked by jumping spells, and it was impossible for him to control the action of his limbs. After a few days the attack became more violent and also increased in frequency. Previous to that time the family had heard mysterious knockings all about the house—on the walls, on the doors, and under the floor—which they could not account for.

After he began to have these jumping spalls the boy's struggies became so violent when he was under their influence that three strong men could not hold him in the chair. Then the tables and chairs began to fly about the rooms, the pictures and looking-glasses to fall from the walls, and the whole house was in confusion. The centerative which weights fully eighty pouffed, was overturned and there is not an article of furniture in the house that was not thrown about. His parents had to take all the furniture out of the room in which Arny sleeps and have made a bed for him on the floor.

When the boy has these jumping spells his arms

arry seeps and nave made a bed for him on or. on the boy has these jumping spells his arms ga twitch and his body is twisted into all of shapes. When the furniture flies around its over he is always quiet—that is, he is not the influence of this unknown power. He toose consciousness and siways knows what bout; yet when the paroxysms have passed a very much exhausted and perspires freels is gradually growing weak and is now able to wait about. Short of the family, including ministers, have sees phenomena, but are utlerly at a loss and them. Physicians who have examined young that he has heart disease, but other-ppears free from physical troubles.

Horsford's Acid Phosphate

Dr. HENRY, New York, eays: "In nervous di I know of no preparation to equal it."

While the Cape Sable fisheries were at their best a few days ago the "white water" made its appearance, moving toward the west. It showed for a long datance on the surface, and seemed full of minute fibers of curd-like consistency. On its western edge it was apparently thirty fathoms deep and as perpendicular as the waits of a hous. The fish field before this rare phenomenon, and after the water resumed its usual clearness they were very scarce.

The Beginning of Consumption.

Blotches, pimptes, eruptions, "fever-sorms," ulcers and enlarged gands, are led to many outford manifestations to, poleocous and erurfulous humors in the blood, which money for later are apt to attack the folicitate tissues of the lungs, causing ulceration and consumption of these organs. Be wiss in time and use Dr. Fierce's "Golden Medical Discovery," the preasest blood-parties, pectoral and strength-givered known to medical science. It curve all these supercosts miscalise having their origin in the blood. I always in time.

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Last Describer I, adformed greatly from.

Last December I suffered greatly from an attack of Bronchitis. My physician life. I had a constant Cough, Night advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me.— Elwood D. Piper, Elgin, Iii.

Ayer's Cherry Pectoral one exact my life. I had a constant Cough, Night life. I had a constant Cough, Night course in the constant Cough, Night could be constant to a constant Cough, Night could be constant to a constant Cough, Night could be constant. Cough, Night could be constant to a constant Cough, Night could be constant.

LUNG COMPLAINTS.

I have no hesitation in saying that I | About three years ago, as the result of a regard Ayer's Cherry Pectoral as the best | bad Cold, I had a Cough, from which I remedy within my knowledge for the could get no help until F commenced using cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs.—M. A. Rust, M. D., South Parish, Mc. John Tooley, Ironton, Mich.

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Samuel Motter, Editor of the Emmitsburg Md.

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Banner of Light, Rooten, westry
Kellium and Replemak, Lenkine, Pag., comity
(Over Benedi, Uton, N. Y., meethy
The Theorophies, Adyar, (Mateur,) India, month-

J. WINOHESTER, Columbia, Cala. The Kind Care, Houles, Chicago,

dent specific purpose. Mr. Massey, for applainly-evident specific purpose. Mr. Massey speaks of the angel descending at "certain times," placing the words "certain times," between quotation mrks, as if they were a verbation are "a certain season" (forlised attain). The reason are "a certain season" (forlised attain). The reason that the season of the The strategy of the strategy o

out coloring, distortion or garbling. I chal-lenge closest scrutiny into all that I have said; and if any error can be detected I would be glad to have it pointed out—as what is wanted is "the truth, the whole truth, and nothing but the truth." Presidio of San Francisco, Cal.

AT GAMALIEL'S FEET.

Gail Hamilton Discusses the Question of Biblical Inspiration.

The Doctrines of Prominent Diviges Analyzed and Criticised-What Basis Is There for Belief in Literal Inspiration?-Every Man's Reason Held to Be His Divine Light, and God to Be Discovered in the

by the Holy Ghost, spake, but they spoke in what is to us a wholly unknown tongue. Even if they were inspired by a Divine being in every word and sentence, it is nothing to us. We cannot understand one word of it. I suppose there are not a handred native American men and not ten native American women who could read a single word of what Isalsh, the prophet himself wrote, or who could understand a single word if he had overheard the whole private conversation between Job and his wife. The Hebrew ishguage reveals nothing to 50, 000, 000 of the American people. We have to depend upon some men to tell us what the letters are—what the words mean. Granting that God revealed facts to Samuel to us.

Practically the hinsteenth century has no revelation unless it has one partly on a human fonndation. That human foundation is the translators of Greek and Hebrew. Our revelation unless it has one partly on a human fondation. That human foundation is the translators of Greek and Hebrew. Our revelation unless it has one partly on a human fondation. That human foundation is the translators of Greek and Hebrew. Our revelation is by hearsay. It depends upon the fidelity, the scholarship, the mental recitions of several men in several generations, in several countries, all purely human, for no one claims that King James' translators or the Revised Versionists were impired. Alcuin and Luther and the saints of St. James claimed no inspiration outside of their learning and their devotion. They were lighterning and their devotion of the saint of St. James change and their devotion of the structure of Christian faith is a

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." That is my Bible—which my ancestors bequeated me, which they believed in, which I received. But the revised version leaves this out altogether. Is the revised version, then, rejecting the word of God? Or did King James' translators put in the words of men as the words of God? How am I to know? If we give up this verse, as the revisionists bid us, we must give up the whole Bible, for "the whole or nothing is the word of God." Our ancestral Bible, if the revisionists are right, was inspired in patches, and this plees between patches the revisionists cut out and threw away, and to be logical and theological, we must follow suit and throw the whole Bible away!
"The Lord gave the word; great was the company of those that published it." So ring the voices of Dr. Reynolds and his host at Hampton Court, singling the Psalms of David, but the translators of a later time time their harps to another key: "The Lord gave the word. The women that publish the tidings are a great host." Will Gamalie! Phelps throw away, the Bible unless that great host of women is drawn off from it? It looks as if the seventeenth century translators thought those women had no business there, and stuply and succinctly translated them out of slight without regard to King David's bonorable award, without the slightest conscientious scruple concerning fidelity to the text. But time rolled on, and women's colleges sprang up and women's boards were formed, and when the intestenth century translatory sat down to their task it was thought foest to bring those women back again where they belonged. And have not women—it is, to be sure, a mere side issue—by this token a special and prescriptive right to expound and promulgate the word of God. Can it be said that the translators were not inspired, but that we must go back to the original writers for the text which they directly received from Heaven? Apart from the fact that this leaves the great



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PHILOSOPHY OF RELIGION.

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No. D.

BY C. H. A. BJERBEGAARD, OF THE ASTOR

THE BOOT AND LIVE OF THE PERSONAL. The Personal has its basic foundation in the universal form; its physic-psychological life springs from Soul (Nephesb); it is affect-ed by Spirit (Ruach), and centers in the Heart (Lebb). We will now consider each of

(L) THE UNIVERSAL FORM

(L) THE UNIVERSAL FORM
is that grand pattern after which all things
were made; the Idea, the servant of the
Word, or Wisdom objectively considered. It
is the Logos of Philo, the Ideal-world of the
Neoplatonists; it is the Sophia of J. Boehme, and that "Human Image" which Dante
saw in the center of the vision, described at
the end of the Divina Comedia.

All these terms do not represent anything
abstract such as speculative philosophy does,
they represent a PERSONAL figure. To the
Mystics and to the poets the divine workmaster, the Universal Form, is (a) PERSON. Let
us quote a poet. Schiller sings as follows in
"Das Ideal und das Leben."

"The von jeder Zeitgewalt,
Die Gespielin sellger Natureo,
wandet oben in des Lichtes Flusen.
Gattlich unter Gattern die dissratz.

"Tilebet aus dem eegen dempfen Leben

E. A. Bowring's translatio

(2.) THE PHYSIO-PSYCHOLOGICAL LIFE (2.) THE PHYSIO PSYCHOLOGICAL LIFE
THE PERSONAL springs from SOUL (Ne
b). We have before called it the neph
ower. Nephesh is a Hebrew term of
deet meaning. It stands for Anima,
tal principle by which the body lives;
nimus, the rational soul or mind, conside
as the seat of various passions, emotic
affections pertaining to a rational bei
ted as love, joy, fear, sorrow, hope, hate
c. It also stands in the sense of One's a
the interior and ground element of bia or the interior and ground element of his being the Personal Hypostasis; but as Prof. Bash ("The Soul; or, an inquiry into eriptural psychology, as developed by the use of the terms soul, spirit, life, etc.") said "this magre (of Nephesh as meaning the Personal) is grounded upon the universally linhate impression that a man's soul is par minence, himself." We therefore want to complisize the other senses in preference to the latter one.

the other senses in preference to the latter one.

It is not the place here to describe the details of the activity of the Personal by means of Soul or Nepheeh. It is enough to say that the nephetic power is its workshop and also furnishes the tools by which it influences both the inward and the outward life of the individual. Through the nephetic power it not only creates of produces the bodily organism from its very root but it fashions it after its own less, it makes it an expression—as far as possible—after its own image. This, its own image, is what the ancients called the scheme. Such a pattern or model, after which the body is formed, has been recognized in our own day by Carus and Zeitig. As far back as last country we find the ideamsintained and elaborated. G. F. Stahl's (1900–1734) doctrine commonly called "Anim-

ism," while representing a reaction against the mechanical and chemical theories of the 17th century, substitutes a personal plastic power for the unconscious and accidental forms of mechanics and chemistry, and accounts thus for the fact of a certain individuality of the soul carrying along with it a certain bodily form. In our judgment it is the only modern theory that covers the oriental doctrine of Karma, or necessity.

Karma is the result or logical consequence of the soul's previous life. As the soul is, so is its form; as its form is, so must its bodily organism BE.

of the soul's previous life. As the soul is, so is its form; 'as its form is, so must its bodily organism BE.

Emanuel Hermann Fichte and Lotze have carried on a rather violent conflict about the schema and the soul's power to elaborate a physique conforming to the schema but both have overlooked Tale PERSONAL as the immost power of the soul; hence they have come to deny the soul's ability to effect chemical processes, which, they argued, followed their own laws independently of the soul. If we understand the PERSONAL's "omnipotent" powers, no chemical "isw" can stand in its way. "The chemical law," as far as the human body is concerned, is dependent upon the will of the PERSONAL.

The famous Blshop Mynster (1854) has expressed himself on the subject of the schema in words well worth quoting, thus:

"There is evidently for the body a schema, a fixed form, according to which the material portions collect and arrange themselves in so far as external obstacles permit it; these obstacles the power issuing from the interior constantly labors to overcome, and the new material portions, which it incessantly appropriates to itself in lieu of that which is passing away, arranges itself in the body according to the original schema. If this schema or impalpable form did not exist, we could not properly say that man has a body for the material incessantly changes, but the schema, the real body—not the exanescent flesh and blood, which cannot inherit the kingdom of God—constantly arises afresh incessantly in the original schema. If this schema is the schema in the schema has a body for the material.

In another place he says: "It is quite arbitrary only to admit the use of the word soul, after consciousness has been awakened. It is likewise the soul which deadents itself.

new material."
In another place he says: "It is quite arbitrary only to admit the use of the word soul, after consciousness has been awakened. It is likewise the soul which develops itself, which comes to consciousness; it is it which appropriates the bodily material to itself and fashions it after its own schema."

GENESIS OF THE NOTION OF PERSONALITY

appropriates the bodily material to itself and fashions it after its own schema."

GENESIS OF THE NOTION OF PERSONALITY is the title of the fourth chapter of J. Luys. "The Brain and its Functions" (N. Y., 1882), from which we quote the following:

"The notion of our essential personality—that notio princeps around which all the phenomena of our mental activity revolve—arises from the intimate contact between the sphere of psychical activity and the intellectual sphere. It is a complex phenomenon, which undergoes development, a fire physiological process which has its phases of evolution, tasown mode of origin, its manifold conditions on which its life and endurance depend, and its passing moments of disturbance during which it may be eclipsed and momentarily disappear."

"The processes of sensibility have not for their sole object the transformation of external excitations; they contribute in a much more effectual manner to operations of great delicacy, which are designed to co-operate in the genesies of the notion of our individual personality." "The effective participation of the elements of the sensorium completes and perfects it." "We have shown that by means of the nervous system the elements of sensibility may be dissected and drained away from the regions where they originate, and transported to a distance into the plexuese of the sensorium, which are the common reservoir of all the partial sensibilities of the organism. We have shown, also, that all the sensitive regions of the human organism find in this sensorium a symmetric point vibrating in unison with them, and that by this means our individuality in its totality, sensitive fibre, is transported to the plexuese of the sensorium where it is manifested. The result is, that these plexuese enclose in their minute structure our iring and feeling personality all complete, the sensitive elements which constitute it being fused into an inextricable unity. They serve as the basis of its manifestations, they unite to bring it to birth, they rivify it incess

The spiritual sense. Nous, is (a) the spiritual law, as organically, wrought into the individual self-consciousness, and as such is an ever busy severeign power or central consciousness with legislative and judicial authority. (b) It is the cognitive power of The PERSONAL, enabling it to determine the supermundane principles, motives and ends, which ought to guide it to real freedom. The spiritual sense, employed in perceiving and thinking, in feeling, in resolving and purposing is The mind of The PERSONAL.

(4) THE PERSONAL CENTRES IN THE HEART (LEBH).

(LEBH).

We now come to speak of the personal life as it centres in the Heart (Lebh), but because this subject is almost unknown among men of this day—certainly in this Western hemisphere—we will, for the present, speak in the form of a review of the various opinious about the Heart, held by people at the different corners of the earth, and at some other time set forth, the principles of a complete KARDIOLOGY.

about the Heart, held by people at the dinerent corners of the principles of a cymplete
KARDIOLOGY.

In the Sankbya system, Manas* the Heart,
Is considered as an eleventh or internal
sense, to which the ten external ones convey
their impressions, and which in turn directs
and rules them. It receives and arranges the
impressions made on the senses by external
objects and transmits them, thus arranged, to
the general consciousness, which again transmits them to the intelligence and this again
to THE PERSONAL. This definition tends to
prove the Heart to be an administrative facnilsy and to partake of Mind.

Tirmicus Maternus' tells us that the Persians regarded the Heart as the source and
ground whence the "thoughts branch forth
like a wood."

The Homeric Kardiology is rather interesting. The Heart is the central living hearth
of man. The word Kardia is used as an esoteric expression for the internal nature, in
opposition to PHERNES, the Heart, in the physical sense, as seat of the passions. By Homer,
the slain man is called AKEREOS: without a
heart, lacking a conscious personality. The
Latin con carries the same pneumatico-psychical sense. But the chief asserter of the
Heart as the central organ of the personal
life is Aristotic and all the physicians that
follow his teachings. The Heart, from which
the formation of the embryo take: its beginning is, in his estimation, the centre whence
proceed all the organs of sease, and whence,
therefore, the soul, as-the life principle of
the body, develops its activity.

Chrysippus, among the Stdies, taught that
the Heart was the abode of the reason and
the affections; and Posidonius, that the, soul
with its three fundamental powers) hadits proper dwelling-place in the heart. Even
Plato, who placed the Logos, Reason, in the
hear, regarded the Heart as the
seas of Wind Wisdom, the faculty of think-

head, regarded the Heart as the seat of feeling and thought.

The Hebrew mind was very definite and clear in its understanding of the Heart as the seat of Mind, Wisdom, the faculty of thinking, etc., but the passages are so numerous, that we must pass by them. Any one can readily find these and those of the NewTest. ament by means of a Concordance. We mention a few:

"Understand with their heart" (Luke 1,51).

"Wherefore think ye evil in your hearts?" (Matt. 9, 4). "Why passon ye these things in your hearts?" (Matk 2, 8). "I applied my heart to know, and to search, and to seek out wisdom, and the reason of things" (Eccles. 7,25).

Eliaba Mulford ("The Nation;" page 108) has defined The Personal in relation to freedom. In the following citations we have changed personality to "THE PERSONAL," that evidently being meant, the author refraining from colling the new word, use an old one into which he endeavors to infuse new life.

old one into which he endeavors to incuse non-life.

"Freedom is the manifestation of The PERSONAL. Man has in his nature impulses and the power of following them, and desires and the power of gratifying them; but his be-ing is not in these, and deeper than these, and beyond these, there is a consciousness of an i—s person. In the assertion and realiza-tion of this, and in the exclusion of all that is alien from this, alone is freedom. It is the realization in man, through his own self determination of his true being. The law of freedom is the law which is isid at the of freedom is the law which is iside

from impulse or appetite is not free. The pursuance of a blind instinct, or the subjection to a strong passion, is the negation of freedom. Thus the animal is unfree. It is determined and limited by its animal nature. The desires and emotions, the impulse and passion of men, as separate from the PRESONAL, are therefore to be apprehended as external to the will, and the immediate subjection to them is ignoble, as the degradation of the PERSONAL, and undworthy, as the negation of the true and real self in man; there is in it the loss of freedom. Thus Shakspeare says:

Be such a gosling as to obey instinct, but stand, As if a man were suthor of himself and knew no other kin."

"The action which is merely unlimited and

Shakspeare says:

Be such a gosling as to obey instinct, but stand, As if a man were suthor of himself. And knew po other kin.'

"The action which is merely unlimited and unrestrained is not free; the power to do whatever one lists or pleases is not freedom. The most false representation of freedom is this apprehension of it in the absence of restraint. It is then identified with mere caprice. The freedom which in this assumption is called natural freedom is unreal. It is illustrated by the old words idenoting the widest and the most unrestrained play of desire, a boy's will is the wind's will, but in that unceasing motion and that sweep of limitless fields there is no freedom. It is not until the boy has passed on to the life of the PERSONAL realized in its conactous self-determination that he is truly free.

"The action which is simply momentary is not free. The will in its freedom has elements of continuity and identity, which subsist in the PERSONAL and are reflected in Character. The error in the popular apprehension of freedom in the schools of theology is in representing (the freedom of the will) as consisting only in a power of choice, only an empty formal possibility in the life of man, but having no determinate moral content."

THE PERSONAL AND PERSONALTY: A SUMMARY. Befoke dismissing the subject of The PERSONAL AND PERSONALTY: A SUMMARY.

THE PERSONAL AND PERSONALITY: A SUMMARY.

Before dismissing the subject of The PERSONAL we desire to quote in full a chapter
from Fred. A. RUACH'S: PSYCHOLOGY, or a view of the human soul. 2d &d. N. Y.. 1841.
The book is now out of print and rare, but
its excellence is undoubted.

PERSONALITY.

The book is now out of print and rare, but its excellence is undoubted.

PERSONALITY.

The term tomes from the Latin personare, the original meaning of which is to sound through. It was used in Roman law of one who was not, like a slave, a mere thing salable and transferable, but who had a right to speak and defend himself in courts of justice. In this respect the German word for person fully agrees with the Latin and English, for last (sound), piural leste (people), has exactly the same meaning. From this it must appear that those who consider the external, visible body as that which is named a person, are mistaken. It is true that persona signified a mask, but in distinction from larca, one that like an instrument rendered the voice of the actor more audible. The term person has, therefore, a direct bearing upon the intelligence of man, since only an intelligent being can comprehend rights and duties, and consequently defend them, and since only such a one can speak. The animal has a body, and in the more perfect animals we discover all the organs of the human frame, yet we healistate to speak of animal personality. The animal is an individual that feels itself, but cannot be a person, because it is not conscious of itself. Before giving a definition of personality, it will be well to define the term individuality is the centre or union of many organic functions that proceed from it and return to it. It is the power that produces all of them, and keeps them related to each other, and to their whole. It is, therefore, that by which a being is concentrated upon itself—the centre of all organic activities. It renders a living organism indivisible, hence it is called individuality, i. e., that which cannot be divided into two. The stone remains what it is, though it be broken into small particles, but an animal is destroyed when its members are torn asunder. That which is wanting to individuality, in order to make it personality, is a soul-capable of thinking and willing.

PERSONALITY, on the other hand, is likew

of freedom is the law which is laid at the best one that is smeak in the law which is laid at the best of the external world, which is a shelf-determinate act, the determination of the external world, which is a shelf-determinate act, the determination of freedom.

"The assertion of The PERSONAL and its manifestation as porsonally is in the will. The will derives from the PERSONAL its consected life is us.

"As a natural consequence of this physiological evolution, from the very fact that the perceptive regions of the sensorium have given it birth. If results that it comes into direct contact with arternal impressions, and-is in evitably associated with all the nervous excitations these develop in their train. It is constantly informed of these, is constantly in the various modes in which the elements of the various modes in which the elements of the various modes in which the elements of the sensorium, which are its antural bearing, are themselves impressed by the incident attimulation."

(3) THE PERSONAL IS APPECTED BY SPEAT (BLEACH).

We all know that apprintality lies at the root of all life, and connects the whole created with the presence of life, both in the longerations of Blirth host consensus us here are the operations of Blirth in The PERSONAL is the special content which deprints in the self-determination of the sensorium which the elements of the sensorium, which are its antural bearing are themselves impressed by the incident intimulation."

(3) THE PERSONAL IS APPECTED BY SPEAT (BLEACH).

We all know that apprintality lies at the root of all life, and occurate the presentation of the physical content is a physical content in the presentation of the physical content is a physical content in the presentation of the physical content is a physical content in the presentation of the physical content is a physical content in the presentation of the physical content in the

the object a physical or historical one? then its contents, and those of the thought of it, are not exactly the same. I have, for example, as correct an idea of the sun, as the present state of astronomy makes it possible for me to form; but the contents of the sun are light, and other qualities, while those of the ideas which I have formed of it, are but the sensations and perceptions of these qualities, but not light itself. Of all the thoughts we have, there is none that in this respect sequal to that which we express by the pronoun I. Every thought, as we have seen, pre-supposes a subject that thinks, and an object thought of. In the thought contained in the word I, subject and object are perfectly the same, for it is I that thinks and I that is thought of. There I am passive, because I am the subject of thought. There is a difference, consequently, but one, that when rightly considered, is really none. For the identity between the thought and its subject, expressed by I, is such that the being of the one is that of the other also; that the one cannot be separated from the other, for the one is the other. This it is that we call personal identity. Our consciousness may be enriched with knowledge, and again forget all it has learned, and yet our I will remain the same. I can possess nothing else in the same way that I possess myself; for no where else can subject and object be united as they are in the word I. The same that I express by this term in my youth, I express by it at the most advanced age; and even in the hour of death neither form nor contents being in the least changed. This personal identity remains so much the same in spite of all changes, both in body and mind, that though two children resemble such other much more in their natures, than the same person resembles himself as regards bodily vigor in his youth and old age—yet will the personal identity be the same with him in all periods of life, while the two children, resembling each other in other respects, widely differ in their persons.

It

of life, while the two children, resembling each other in other respects, widely differ in their persons.

It is this I, this personal identity, which, as the conscious centre of body and soul, at tributes both to itself in saying, I must take care of my body and of my soul. Without it, there could be no mine and thine. It is invisible, can neither be seen nor felt; is neither bone nor mascle, neither nerve nor sinew; and is only accessible to thought. If I say, I have wounded myself, I speak inaccurately, for I ought to say I have huyt my limb, my body. This invisible I is that general activity, which accompanies all our actions and knowledge. It is I that feels and perceives; that comprehends and recollects; that judges and concludes; that resolves and wills and acts. I am active in all these different ways, and yet remain the same in every single activity. I may enter upon any settifity or exclude all.

The idea of personality, as may be easily seen, includes that of independence of everything that is not itself. It rests upon itself, and as it is the centre of nature around, for it is not only constious of itself, but conscious of all other things. If by self-consciousness it inclines to itself, taking an inward direction, by consciousness of other things, it takes an outward direction, one away from itself, And in this light we have yet to view personality.

The person is not only the centre of sam,

And in this again so not only the centre of whose radii and periphery are all the ties of body and soul, and by which them are pronounced, that is thrighly her tell is also.

les of two,
hem are pronounces,
hey sound, personat, but it is
1. The centre of nature, the ecniverse. What nature contains
ments, is united in the ngiverse. What nature and in fragments, is unit man. Every isolated for sound in nature is to passonality, and to centre in is the great, beautiful, that announces everyth contains only parts of it, the sare dark and dull. This by no Astronomy if a Newton an discovered them? They m there could be no order or regularity without an understanding capable of perceiving
it. The songs of birds, if not beard by man,
would neither be plaintive nor joydul. It is
be alone that perceives the nature of things,
and their systematical connection with each
other. But again, the personality of man is
the centre of nature in another respect; as
we have seen that there are animals which
having but one of the many physical organs
of man, constitute nevertheless a full and
complete being, so the moral qualities are
distributed, and a single one frequently
makes up the whole character of a certain
species of animals. The serpent is sity, the
tiger treacherous, the for cunning; and so
each animal has a prevailing quality which
determines its whole nature; but man unities
all in himself. Like the for he is cunning,
and like the serpent he is aly; hence he can
sympathize with every being in nature, and
may in this respect be called the contre of
nature. Kature is external, knows nothing
of itself, mind alone can seek and find itself
and all other things.

"Was will the Natel such Rossen painsent."
Son selber to finden us be in versuch."
2. Our personality is the centre of the
whole human race, for it contains the gener(Commence on Mana Press)

The Spiritualism Before "Modern" Spiritualism.

BY THOS. HARDING. No. 6.

AMERICA. In a chariot of light, from the regions of day,
The Goddess of Liberty-came,
Innumbered celestials directed the way,
And hitter conducted the dame.
Innumful of names or distinctions they came.
For (angels) like brokhers agree,
With one spirit andoned the conductions they came.

But hear, Oh! ye brave, 'tis a tale most profane,
How all the (conservative) powers.
(Friests, churches and pope's are uniting amain,
To cut down this guardian of ours.
From the north to the south blow the trum;

arms!
rough the land let the dire tidings fice;
re far and the near, all unite with a cheer,
refence of our 'Liberty free,' "
—Thomas Paine (Adapted).

When the Indian speaks, the Great Spirit hear

dreams; they held a mystic control over their tribes, and influenced the affairs of their nations by a werd Spiritualism.

The speeches of Indian chiefs reveal the character of the mep. Their point-blank utterances, honesty, and language true to the idea which they sought to express, mark them as having been eminently spiritual, before their characters were adulterated by long contact with the renal white man. After that eyent—when they had discovered their weakness—a plaintive sorrow and a sad retroepect color their eloquence; their language seems like that of proud men, bowed down by the force of adverse circumstances, which all the power they could exercise could not circumvent. Mark the pathos and evident sincerity of the following extract from the reply of an old Indian chief. How sad he was, and yet how brave! How dightified, and yet how submissive:

"Brother, we have heard you talk as from the lips of our father, the great white chief at Washington; and my people have called upon me to speak to you. The red man has no books; when he wishes to make known his yiews, like his father before him, he speaks from his mouth. When he speaks the Great Spirit hears him. Writing is the invention of the pale faces; it gives birth to error and to fends. The Great Spirit talks, we hear him in the rushing winds and the mighty waters, but he never writes.

"When you were young we were strong; we fought by your side, but our arms are now broken; my people have become small. My volce is weak, you can scarcely hear me; it is not the shout of a warrior, but the wail of an infant. I have lost it mourning over the misfortunes of my people. There are their graves and amongst these aged pines we hear the ghosts of the departed. Their ashes are here and we are left to protect them.

"We have heard you talk, we have slept upon it; you ask us to leave our country, and you talk, we want time to answer; our hearts are full. Twelve winters ago our chief sold our country. Every warrior you see here was opposed to the treaty. If the dea

the tenth book of the Bhagavata Purana has been known for a number of years. The tenth book of this Purana consists of a detailed life of Krishna. A translation of this tenth book from Sanskrit into Braj Bhakha, a local Hindi dieset, was made by Chaturbhuja Mishra. A paraphrase of this translation, rendered into Hindi proper, "the pure language of Delhi and Agra." was subsequently made by Shri Lalluji Lai Kab. The latter caffed his paraphrase the Prem Sagar, or Ocean of Love,—from Prem, or Prema, love, and Sagar, or Sagara, ocean. The Prem Sagar is very popular in India at the present day and two English translations thereof have been published,—one by Capt. W. Hollings in 1848, and the other, an improved version, by E. B. Eastwick in 1851.

This is the only "Ocean of Love" in Sanskrit literature of which the writer has heard, and it has no connection with the Bhagavad-Gita. The centh chapter of the Gita is not called "Ocean of Love," but "Devotion to the Divine Virtues." As Mr. Bjerregaard's remarks show that he is referring to the tenth chapter of the Gita, and not to the Hindi paraphrase of the tenth book of the Purana, it is evident that the use of the words "Segan of Love" was a slight inadvertence. It commonly happens that matters referred to in the Purana are quoted as from the Gita, the latter work being the better known; but the converse seems to obtain in this case,—matter contained in the Gita is referred to as if found in the Prem Sagar, a paraphrase of a portion of the Purana.

verse seems to obtain in this case,—matter contained in the Gita is referred to as if found in the Prem Sagar, a paraphrase of a portion of the Purana.

Parties desirous of perusing selifs of Krishna, the latter part of his career, including the incidents of his death, excepted, would do well to obtain a copy of one or the other of the translations of the Prem Sagar. The concluding events of his life, being in the eleventh book of the Bhagavata Purana, are not mentioned in the Prem Sagar, which is confined exclusively to the tenth book of the Porana. A full life of Krishna, however, including his death and the immediately preceding events; may be found in the fifth book of the Vishnu Purana.—H. H. Wilson's translation, vols. 4 and 5. A perusal of eliker of these lives of the Hindu god will evidence to the reader the strong contrast, save in a few parficulare, between Krishna Devakiputra and Jesus, the Son of Mary disproving the statement so often made by uninformed persons, that the narratives of the life of the latter were largely derived from the account of Krishna's life current in India in ancient times.

Presidio of San Francisco, Cri.

vièws, not by yourself alone, but by all of your way of thinking. Though I differ from you, I am happy to say I have ever found you allike free from that vulgar-conception and self-righteonaness, which attributes moral taint to unbelief, and from that timidity which shuns discussion of the faith you accept and commend to others.

With respect to my article in the Journal on theism, to which you have taken exceptions, it has occurred to me you did not give yourself sufficient time in its perusal, or bestow on it sufficient attention to do justice to it or to yourself. In preparing that brief exposition of my views for publication, I almed to use words with all practicable-precision. Precision in the use of terms, you must know from your familiarity with the technicalities employed in your profession, is of paramount importance. It is important to the last degree in the proper handling of a metaphysical question so abstruse as the one to which I refer. In my essay I intended to affirm nothing more then could legitimately be inferred from my propositions as I stated them, as for instance: Is the Infinite cognizable in any-wise by the finite mind? To cognize is to know. Now, if it be consedded that we cannot know 'God in any-wise, then there is an end to the contention on my bagis. We are not concerned about questions of "Compassing" or "comprehending," as you express livat all—terms which might be construed to convey a meaning not altogether such as is expressed in the term "cognition."

But, if the question, is the Infinite cognizable in any-wise by the finite mind? be auswered aphirmatively, then it devolves on whomsoever asserts this to show in what respect it is true. Cognition is either infinite or it is not. There is no mixing up incongruities here,—partly infinite and partly finite; it is the one or the other. Whatever appertants to Delty as characterizing his escential Being, is allowed to be infinite in every aspect it can be thought of without an icta of the finite. If an intelligent being an in any resp

your survey. Infinitude is not susceptible of diminution, it is not a thing of parts, subject to being divided, or measured in detail. We cannot think of it as a whole even, for whole presupposes parts, and these imply finitude. The idea of gradations, or of comparability, is utterly excluded when we think of the infinite or the eternal. People talk about a past sternity and of an eternity to come, as though there could be two eternities. Eternity is infinite time, and cannot be conceived of as divided midway. I am purposely prolix on this point, because we have here reached a crisis in the discussion where the incautious reasoner gets confused; he feels that the grip of an invincible logic is upon him, and if opinionated or not quite ingenuous, he will dodge, equivocate, do anything in short, rather than face the music. I make this as a general remark, not as applicable to you.

this as a general remark, not as applicable to you.

Then again, as if distrusting the validity of your previous reasoning, you observe:

"But we have nature still, what shall we do with that? When and how did it originate?" With respect to these matters, I suppose an agnostic would reply, "I do not know." Probably he would remind you that there is nothing in his creed committing him to any theory of the "cosmos," and then I fancy he would seave the problem for you to elucidate if you could. He would say—at any rate I would say, that, in view of such riddles, we are getting beyond our depth; that we have no faculty by which we can grasp them; that for aught I know or can know, nature never originated, never had a beginning, so it seems. You further ask, "Can we comprehend it (nature) any better than we can the being who created it, or even as well?" I am not quite sure I understand the idea you here wish to present. As for comprehending the intimate or ultimate essence of either, I am not aware that any one pretends to. But as between God and nature, however, be it observed, there is this difference: Nature we do know exists; the being of God we must take uppn trust. You further ask, "What kind of evidence will you accept? What kind of evidence does nature furnish of the existence of one Wm. B. Hart?" As to the latter question, I answer, "The very best kind of evidence a human being can have, namely, my own consclousness." So thought Descartes: "It think, therefore I exist."

My good friend, look at this matter how we to you.

Then again, as if distrusting the validity observes

The street of th

defended by the Rev. Washington Gladden, one of the leaders in the new movement; the Rev. T. T. Munger, whose installation was largely secured by President Porter of Yale College; the Rev. W. E. Merriman; and others. The agitation at last became so general that a new creed was called for at the National Council held in St. Louis in 1880, which was eventually formulated in 1884, and declared against the new movement. This only served to bring about a renewal of the controversy, which at last reached the highest degree of excitement when it became known that in Andover, the very stronghold of orthodoxy, which had been relied upon to withstand the assaults of New Haven. Boston, and Oberlin, there was a division of belief consequent upon the retirement of some of the old conservative professors and the accession of younger and more liberal men. This added fresh fuel to the fire, and since that time, four years ago, the quarrel has raged with extreme bitterness and rancor in the religious newspapers, in lectures, and in the reviews. Since the famous quarrel over psalmody in the good old colony times of the church there have not been so many pamphlets printed, pro and con, or such a storm of controversy. Temper and prejudice have been exhibited to a remarkable degree, and personal rancor has hardly been concealed under its thin veil of religious courtesy and brotherly feeling.

This great quarrel, which has now become a National one, turns upon the simple questing the control of the course of the simple questing and the simple questing a very supposition of the simple questing a very supposition of the simple question of the simple q

nas hardly been concealed under its thin veil of religious courtesy and brotherly feeling. This great quarrel, which has now become a National one, turns upon the simple question whether sinners are punished eternally of whether there is a probationary state after death in which the heathen, for instance, and those who have not heard of the atonement may receive its benefits. The new school, of course, contend for the latter view of the question, and the fight might have gone on for years longer, as there is no definite way of deciding either view, had it not for some mysterious reason affected material interests. It is now claimed that under the administration of the American Board by its Secretary, Dr. E. K. Alden, who is an adherent of the new movement, not a single new missionary was commissioned last year, that the number of missionaries and the contribution of funds for the support of mission work, have steadily fallen off and that the church work at home and abroad is in a stagnant condition. Hence the annual session of the A. B. C. F. M. at Des Moines during the first week of October is looked forward to with the greatest interest, inssmuch as the commission, who are not actively songaged in the wrangle, are determined some settlement shall be made and that the controversy shall stop. As both sides, however, are in good fighting trim, it is evident there will be a tough, self-to before the peacemakers can get in their work. The quiet little town of Des Moines bids fair to be shaken to its foundations by the pending theological earthquake.

Chicago Times.

Woman and the Mousehold

BY HESTER M. POOLE. [106 West 29th Street, New York.]

WORK.

The promoe of delicious youth may fall;
The fair fulfilment of our summer time.
May wane and wither at its bour of prime
The gorgrous glow of Hope may swittly pale
Fon Lore may leave us spite our pit-ous wa
The heart, defeated, desolate may climb.
To lonely reason on her beight sublime;
But one sure fort no foe can eer assall.

Tie thine, O Work—the joy supreme of thought,
Where feeling, purpose, and long patience me
Where in deep silence the ideal, wrought
Bourgeons from blossoning to fruit complete.
O crowning bliss! O treasure never bought!
All else may perish, thou remainest sweet.
—Mary Clemmer Hudson

THE WOMAN'S CONGRESS.

THE WOMAN'S CONGRESS.

Shortly after this issue of the RELIGIO-PHILOSOPHICAL JOURNAL goes to press, the fourteenth congress of the Association for the Advancement of Women, will be held in Louisville, Ky. It is the first time in which the congress has been invited to meet so far South, and the meetings will be attended with no little curiosity on the part of those who take any interest in its seasions.

The list of topics upon which essays will be read and discussions follow, are these: "The Freedom of Fate," Mrs. Ellen M. Mitchell, Col.; "Education in Industrial Art," Anna D. French, M. D., New York; "What Agencies should Women Employ for the Uplifting of Society?" Mrs. J. T. Bunderland, Miehigan; "The Mind Care," Sarah Hackett Stevenson, M. D., Illinois; "Marriage and Divorce," Mrs. Julis Ward Howe, R. L.; "The Old and the New South," Mrs. Jennie Caldwell Nixon, Ls.; "Woman's Industrial Position." Rev. Antoinette Brown Blackwell, N. J., Mrs. Imagene C. Fales, N. Y., Mrs. Clara Bewick Colby, Neb., Rev. Augusts C. Chapin, Ill., "The Association of Collegiate Alumne," Miss Ellen M. Folsom, Mass.; "Women as Landholders in the West," Mrs. Ramm Haddock, Ia.; "Symposium—Woman's Suffrage," Professor Maria Mitchell, N. Y., Mrs. Ednah D. Cheney, Mass., Miss Laura Ciay, Ky.; "The Effect of Stimulants and Narcottles upon the Health and Moralinging of Races in America," Miss Mary F. Bastman, Mass.

The attendance at these annual meetings is limited to the officers and members who

Eastman. Mass.

The attendance at these annual meetings is limited to the officers and members who can afford to take the journey from their homes, and to the more progressive people of the city of meeting. But the influence is deeper and wider than would appear on the surface.

surface.

It is a fact that among conservative people, women do not understand each other. Life is narrow and repressed. If there are stirrings within for more varied knowledge and greater power of expression, it is kept

stirrings within for more varied knowledge and greater power of expression, it is kept secret. They have no power for joint action, except what they may have gained in church associations. Whatever they may have learned of of their powers, they have learned there. But the slow growth of civilization has freed women from the habits of silence and segregation, and they are fast developing in the knowledge of their true relationship to each other and to the world at large. Accustomed to rule, if they ruled at all, in the small sphere of home, all hereditary influences are against dealing with affairs in a large way. Unused to the administration of justice, to looking, at a subject from many points of view, it is to be supposed that they would, at first, show immature qualities of brain and heart.

No one who has watched the growth of woman societies, can be any thing but gratified with their tendencies. There are always some who want to rule, but a love of power is seen every day among the stronger sex. Wisdom is a plant of alow growth, and the ages have not yet seen its flowering. There is to be learned tolerance for others opinions and dilosyncragies: patience with their impatience; love for their bitterness, and above

all, hope and faith in the slow growth of whatever is true and good and helpful to all. HOW TO FORM A CLUB.

The time will come when every hamlet will have a woman's club. It is a normal school; and will be so regarded. Two or three earnest, energetic women will set about interesting their neighbors. Rich and poor, old and young, will be invited, to join. A desire for improvement and sympathy with the objects in view, will be requisite for membership. The constitution and by-laws will be as simple as can be, and, at the same time, constitute an erganization. There must be a president, vice-president, a recording secretary, a treasurer and an executive committee, which, with the first named officers, will take charge of the business of the club. If it grows to any importance, a corresponding secretary will be necessary. Stated meetings

will be held, a fee for membership exacted, and a place for meeting fixed upon. These are usually at private parlors, and the ex-penses of carrying on the society are then regard rounds.

will be held, a fee for membership exacted. and a place for meeting fixed upon. These are usually at private parlors, and the expenses of carrying on the society are then merely nominal.

If the society becomes a success, sub-committees will be appointed or elected, each carrying forward its specified work. At stated intervals these committees will report through their chairman, at the business meetings, or previous to the social or literary meeting in which members take part.

But, having formed our club, what shall it undertake to do? Whatever the members desire. It may be for the study of literature, or art, or history, or the science of government, or social questions, or science. Whatever may be selected, let it have some special topic under consideratioh. If it be literature, it ought to be the filerature of one period, combining with it a study of the social and political condition of the people of that age. And just so with art.

But, in the immense expansion of modern life, and the variety of all-important subjects in which everybody, to day, is interested, whether she will or no, there can be no lack of absorbing and vital topies. Temperance reform,—how attainable; the relation of diet to temperance; the economy of the household—how to eat, drink, sleep and keep, well; home influence,—how to interest children in the family life; the action of woman's dress in health; woman in the industrial arts; the reformation of fallen women, and the prevention of profligacy, and especially such topics as are treated in the Congress of Women,—these are some of the important questions in which we are compelled to be interested.

I have not touched upon charities. This is the soft spot in the heart of our sex, which has been played upon by church societies ever since there were churches. Women have worked faithfully and unceasingly; they ha

Concurrence of Testimony to Psychical Facts.

The testimony of recent believers in spiritual phenomena would be more readily accepted if the facts they narrate were carefully compared with the experience of other seers, occurring at all times and all over the world.

cepted if the facts they narrate were carefully compared with the experience of other seers, occurring at all times-and all over the world.

The history of the Seeress of Preverst is a rich repertory of psychical facts. In Vol. III. p. 341, of the Spiritsal Magazine, is an article by that excellent and trustworthy writer, "T. S.," on this very remarkable story; of which he stays:

"I know of no case in which the varied phases and phenomena of Spiritualism are so fully exhibited."

An instance of concurrent testimony alluded to occurs in a statement of the Seeress, and of its confirmation in the experience of an English lady. The Seeres says:

"I observe frequently that when a ghost visits me by night, those who—sleep in the same room with me are, by their dreams, made aware of its presence. They speak afterwards of the sparition they saw in their dream, although I have not breathed a syllable on the subject to them."

The following account, illustrating the above, was given to me nearly forty years ago, by Major-General Briggs, who was one of a mediumistic family.

Mrs. Major N. was sleeping in the same room with her sister—but in a different bed, at Interlacken, in the month of June, 1847. Mrs. N. heard something fall-beavily on the floor. It was one of a number of crystal pebbles she and her sister, Miss Julis B., had gathered during the day. Attracted by the noise, she looked toward the table, and there she saw a female figure in a nightcap and gown, standing near it. Supposing it to be her sister, she addressed her, saying, "What is the matter, what are you standing there for?" on which her sister Julia, who had been awakened by the same noise, but who was in bed, sald, "Where? I am in bed." Mrs. N. continued to gaze on the figure and distinctly made out that it was her friend, Mrs. Capiain C. W., whose' husband was one of their party, but who had died the February before. She mentioned her conviction of the appearance to her alster, who instantly exclaimed, "Well, how strange that is! I have been direction

their party, but who had died the February before. She mentioned her conviction of the appearance to her sister, who instantly exclaimed, "Well, how strange that is! I have been dreaming of her infant Julie, who I thought was dying, and the nurse said, 'Yes, she will die, for her mother has come to fetch her.'" While this conversation was going on between the sisters the figure disappeared.

April 17th, 1849. Amanuensis for Clara N. Looking through "T. S.'s" interesting paper, if and another instance of agreement between seers very far separated. It is difficult to come at the real meaning, either of the Secrees' assertion, or of the Brahminical philosophy. The Secrees shall speak first:

When she "looked into the right eye of a person she saw behind the reflected image of herself, another, which appeared neither to be her own nor that of the person into whose eye ahe was looking. She believed it to be the picture of that person's inner self. In many persons this internal image appeared more carnest than the external, or the reverse; it bespoks the character of the person; but with many it was more beautiful and pure than the other. If she looked into the left eye she saw immediately whatever inter-

nal disease existed—whether in the stomach," lungs or elsewhere—and prescribed for it. In Kerner's left eye she saw prescriptions for herself; and in that of a man who had only a left eye, she saw both his inward malady, and the image of his inner man," etc.

Compare this with the philosophy of Brahminism—

The Atman, or Self:—

"This principle in man appeared to be the prana, the breath, the air, or something rore subtle than the air; the ether being the man in nature.

"Or else, the atman was a small being, a homunculus, a purusha, which had its seat in the heart, where it was felt stirring, and from which it directed the animal spifits. Here it sat at its ease, for it was not larger than the thumb. It could even make itself still similer, for it was felt making its way among the arteries, and could be distinctly seen in the small image in the pupil, which it reflected in the centre of the eye.

A purusha, quite similar, appeared with dazzling effect in the orb of the sun—the eye and heart of the world. That was the atman of nature, or rather it was the same atman which has manifested itself in the heart of a man and the sun; an invisible opening at the top of the skult afording a passage for it to go from the one dwelling to the other."—From Barth's Religions of India, by Ren. J. Wood, for Trubner's Series, p. 72:

A clairvoyant once spoke to me of seeing, the "life-stream from above, which she said, entered at the top of the head. I believe that we might learn much of the "life-stream from above."—Light.

Late October Magazines Received.

Late October Magazines Received.

THE BROOKLYN MAGAZINE. (New York.)
Fanny Davenport warmly defends the morals of the stage in her article, Is the Stage Immoral? in this months' issue. Memories of Historic Charleston is a timely article of the unfortunate Southern city. The first of a series of sketchy papers on The Royal Navy of Great Britain is given. Two Glimpses of Edgar Allan Poe, narrates the opinions of Epes Sargent and Judge Burdwell of Poe as he was seen by them frequently during his lifetime. Mrs. Henry Ward Beecher's Letter from England is devoted to Seeing the Sights in London, and besides these features there are still some forty or more pages of excellent popular literature, exclusive of fifty other pages containing Mr. Beecher's and Dr. Talmage's sermons.

THE SONG FRIEND. (S. W. Straub, Chicago.)

Talmage's sermons.

The Song Friend. (S. W. Straub, Chicago.)
This bright musical monthly is filled with
interesting matter for musical people. Miss
Amy Fay describes her visit with Franz Liszt,
a short time before the great planist's death.
The editor furnishes an article on Training
Choruses. Other instructive articles together
with musical news, etc., constitute the reading matter, while the music includes a concert solo, The Wanderer's Chime Bells; also,
Down among the Dasies, and a four hand
plano arrangement of the wedding march
from Lohengrin.

THE ENGLISH ILLUSTRATED MAGAZINE. (New THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) By the River-side is the frontispiece of this months' number and is followed by A Secret Inheritance by B. L. Farjeon. Cam-bridge, an illustrated article by Oscar Brown-ing; Mother to Babe; Days with Sir Roger De Coverley; Some Less Known Towns of Southern Gaul; Only Nature, and The Voyage of the Pelican will be found excellent read-

THE UNITARIAN REVIEW. (Boston.) Con-tents: Israel's Last Word; The Oldest Ger-man Romance; Mussulman Art; Sweetness and Light; Religion its own Evidence; Edi-tor's Note-book; Review of Current Litera-

THE AMERICAN KINDERGARTEN AND PRIMARY TEACHER. (New York.) The contents of this issue is devoted to the interests of Parents and the teachers of young children.

THE PHERNOLOGICAL MAGAZINE. (Loudon, England.) This menthly of Education and Self-Collaire contains many articles on timely and varied subjects.

LADIES' FLORAL CARINET. (New York.) A magazine of Floriculture and Domestic Art.

New Books Received.

NATHAN THE WISE. A Dramatic Poem in five acts. Translated from the German of Lessing by William Taylor. Cassell's National Library. New York: Cassell & Co. Price, 10 cents.

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of a growing, prosperous city.

A number of stores are established, a grain elevator is in operation, a steal printing establishment is now running, a large, three-story brick hotel is bein built, a woolen mill will soon be in operation, a carriage and spring wagon factory bring erected, a soap factory is under very, a depot is near completion, exceller brick are being manufactured, and several hundred thousand sold as soon as ready and negotiations are pending for a large flour mill, a store foundry, a pottery, a brion factory, and many other industries which it is expected will soon locate here.

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Several more Entiroads are building towards Kanopolis, and two, the "Santa Fe" and the Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great RAILBOAD, COMMERCIAL AND MANUFACTURING CENTER

Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,000 inhabitants.

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Beligio-Philosophical Lournal

PUBLISHED WEEKLY AT 92 LA SALLE SPREET, CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. SHIGLE COPIES, & CESTS. SPECIMES COPT FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Weney Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE BEND CRECES ON LOCAL BANKS.

All letters and communications should be ad-ressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord & Thomms, Advertising Agents, 45
Randolph Street, Chicago. All communications
relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as

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PHILOSOPHICAL JOURNAL, are requested to dis-sh between editorial articles and the communica-

tinguish between editorial articles and the control tions of correspondents.

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CHIDAGO, ILL., Saturday, October 23, 1886.

Jesuitism-Dangerous Papal Policy.

For a time it seemed that the enlarging thought and progressive spirit of our day had even penetrated the Catholic hierarchy and even penetrated the Catnonic microscope reached the gloomy recesses of the Vatican. High officials of the Church of Rome, représenting it in Germany, France, Italy and Ire-land, showed a spirit more in accord with modern life than had previously marked their But now comes a reaction. The Pope has been sick, and a papal sickness is a mys-terious thing. The Society of Jesus represents the old Catholic spirit and methods; it is full of intrigue, ready to justify the means by the end, and to do evil that good may ne—to the Holy Church; it is dark, myste rious, unscrupulous and relentie freedom and justice as but dust in the bal ance against its own weighty claims, urging those claims by soft persuasion or haughty arrogance, holding every Jesuit as its obedi-ent vassal, and all government by king or republican president as having no rights und to respect. As it was when Luther hurled his anathemas against it, so it is to-day. Its power is less, although still greater than is generally supposed, but its un daunted and despotic spirit is the same. Lu sed, but its unther did not overstate its danger or its wick-edness, and his hery words are good warnings

The sick Pope, Leo XIII. has recovered his health, fallen into the hands of the Jesuits, and set his face toward the Dark Ages. He has issued a bull reestablishing the Society of Jesus in all its former privileges, indulgences and immunities; and making null and void all acts of previous Popes to essen or restrict its power. Thus has he made this Society the enemy of modern free civilization and of the modern State, and opened the "irrepressible conflict" between the free press, the free school and the free church on one side, and Catholicism with Jesuitism as its working power on the other Still further, and more evil and dangerous, he has emphasized and re-affirmed the dangerous theory that the State has no rights which the Church is bound to respect, and that the true Catholic must set his foot on the laws of the land if the Pope orders him to do so. He has issued an order prohibiting all Italian Catholice from taking any part in the politi-cal affairs of that country—a papal blow aimed at Halian liberty and nationality. These must die that the Church may live. A papal decree has also been issued pro-hibiting judges in all Catholic countries from giving, or executing sentences of di-

vorce. A New York Tribune corresponden gives this clause as follows: "The judicia functionaries must refuse abedience to the State, and to the laws of the country which are in contradiction to Roman Catholic pre-cepts." This affirms that allegiance to the cepts." This amirms that allegiance to the Church stands above any allegiance the citizen can owe to the State and dake it impossible, if obeyed, for the good Catholic to be a good citizen. Orders have been issued through Italy forbidding Catholic parents from sending their children to public schools. To-day such orders go to Italy. To morrow they may come to the United States.

This is not a matter of each or destript to

come to the United States.

This is not a matter of sect or doctrine in theology. Any sect, Protestant or Catholic, that takes such ground puts itself in antagonism to modern civilization, to the duties of citizens to their government, and to the ideas of spiritual progress which are now pulsing through the air we breatne. Doubtless many good men and women in the Romieh Church are full of regretful apprehensions at this papal action, and will be clow in obedience to it, if indeed they obey it at all. We are glad to see that the Christian Union, with wide circulation among or shodox Congregationalists of the liberal class, opposes this backward papal step ably antagranetty, and not on the ground of Protestant against it.

Catholic, or sect against sect, but on the higher and broader ground of freedom and law against slavery and papal despotism. On that ground we stand with the Union. The ple of this country should remember that stricted in some European countries, the United States is open to them, and we are heedless of the fact that their grasp, soft as relvet but firm as steel, is being laid on untaxed church lands and temples, and on the of men and women an odds, in the long run are against Pope and Jesuit, but a struggle is inevitable. Let us be firm for the right; quick to see and strong to oppose this backward step, so dan gerous to religious freedom and progress, and so treacherous to our government by un-dermining the idea that the citizen must obey the laws which he helps to make.

The Religious Trend.

The world is more reverent of good to-day than ever in the past. Despite closed churches, scantily filled pews and declining dogmas people are as a whole better and happier than at any past time in history. The Pope may fortify his weakening power with buils, each nore wild and savage than its predec Presbytery, Conference, and Convention may eaffirm eternal damnation, dyspeptic preach ers may declare they have looked over the battlements of hell and found it paved infant's skulls, and yet comparatively few will now be frightened into the ranks of Rome or Protestantism. As the world grows in years it makes headway toward the go Good: it grows clairvoyant, and plercing the thin vail brings back glad tidings and fresh hope. Daily the world comes into a fuller nowledge that

"Sweet souls around us, watch us still,
Press nearer to our side;
Into our thoughts, into our prayers,
With gentie helping gide."
Spiritualism is the active agent in this be-

neficent work. It has inspired every religious movement since the world began, but its wonderfully subtile power responds to the individual only to the degree of intellectual force and spiritual receptivity with which he touches it. Its finest properties lie latent until the world grows refined enough to com-plete the affinity. At each stage of growth the individual attracts additional strength from the all-pervading world of spirit, until in time he reflects the radiaht light which comes only from a pure and loving heart that knows not malice nor evil, but only noblthings and love to all. In so far as the phanomena of modern Spir-

itualism tend to settle conviction of the con-tinuity of life, to calm the troubled heart into peaceful resignation, to enlarge the con-ception of duty and destiny, to quicken the love of good, to stimulate altruistic action, to enlarge the understanding, to draw men into loser bonds of unity, to brighten and clarify the vision of the Over-Soul, in so far as they do all this, so far are they desirable. But of themselves they are powerless to effect this They are but aids in forging some of the tool wherewith the individual must build his own road to the summit of ineffable glory and happiness; only helps in character building; only guides toward the goal. Their value depends upon the seeker's attitude of mind and the use he makes of them when obtained. Most advocates of Modern Spiritualism have more or less clear conception of this and strive with sarying success to act according-ly. Though they halt and stumble, yet they dvance! This advance is, it is true, not always apparent. There are those who seem to have retrograded; but the retrogression is only seeming, a visible, unmistakable symp-tom of some old sheological burden inherit ed or acquired, which in its removal leave-the subject weak. Give him time and he will grow into a comprehension and appreciation of the (to him) new ground of morals and religion. A new basis for morals is not readily adjusted by one past middle life who has kept the law through fear of punishment and hope of a harp and crown, rather than from pure love of the Good. His eyes are naturally first opened to the fallibility of priest, preacher and dogma before perceiving the infallibility of the Good.

The pulpit is learning that it cannot drive people into the pews nor frighten them into people into the pews nor frighten them into a sectarian heaven; that a rational religion posited on the privings of science and satu-rated with love is to be the religion of the future. Love of power, sectarian pride, her-editary bias, short sighted policy, narrow biggiry, one and all combine to make the bigdtry, one and all couldness of grip,—but pulpit reluctant to let go the old grip,—but the grip alowly weakens nevertheless, minister who most readily adjusts his ti ogy to the daily advancing thought of the lar and does the most good. "When I was young," said a white-haired Methodist minister not long ago, "the most successful and influential pulpit worker was he who built the sectarian wall thickest and highest; now, the sectarian wan inicases and niguest; now, he who gets it thinnest and lowest is the best and most popular preacher." God speed the day when the man on either side of the wall is thought by the other to be good enough for heaven.

A Prese Poem.

Under the title "Soul in Nature," the Journal publishes this week an essay from T. B. Forbush, which will surely find response in the hearts of readers. This poem in proceduces much of its beauty in prist to those who heard it flow from the lips of the elequent speaker. It contains deep lessons of truth and springs of inspiration, and will benefit every reader who gets into the soul of St.

Modern Medicine.

When one considers the imminent need of more humane, rational and effective system of medical practice than is taught and sticed by any of the recognized and long established schools, one is quite ready to look with interest upon any new movement having for its avowed object the alleviation of pain and care of disease, however visionary or heterodox it may, at first blush, appear. With increase of intelligence comes steadily increasing doubt of orthodox medicaments, whether for soul or body. The horrible barbarities practiced by legalized quacks in the name of science, are enough to delight a Geronimo. The Apache roams in every thickly populated community; equipped with cun-ningly contrived tools of torture, he relentlessly pursues the delicate woman, the help-less child and the unfortunate man. He knows that he has license to kill and he asumes that this gives authority to do it the most cruel and diabolical manner. Un like his brother in Arizona, Dr. Geronimo of the city or town has a white skin, a sheep skin and a fee bill. His color gives him a start, his diploma protects him in his bar-barities, and his fee bill is sure to pilfer the pockets of his victims or paralyze those who administer upon the estate of the legally murdered.

If these statements seem severe, the JOUR-NAL is prepared to substantiate them with proof. Late instances of maltreatment full of the most sickening and blood curdling de-tails can be given, and, too, where the Apache is not some poor, half-starved wanderer, but well fed, well-housed, induential, and with reputation for "skill."

The sin of all this lies not so much with the murderous mangler or medicaster as with the school which has made a manslayer out of one who might otherwise have been artizan, a passable artist, or a skillful as-

There are, however, large numbers of conscientious, humane men in the medical profession, men who help the world to grow healthier and happier; but they are m do good in spite of the incubus of traditional error which fetters them, and not because they cut, carve and excavate, or puke, purge the best physicians have little faith in drugs give them with reluctance, and where they can rely upon the good sense of the patient, plainly tell him the less he medicates the better. When they administer drugs such doctors usually avoid toxic effects and rely upon the dynamic. They really have more faith in psychology as a therapeutic agent than in poison, but in most cases are not sufficiently informed to know how to accomplish their aim without catering to the in-herited belief of the patient, whose ancestors

doted on hell and calomel. Among other agencies springing up to aid in banishing orthodoxy from medicine and religion is a movement called by various uch as Christian Science, Min Metaphysical Treatment. Under whichever of these banners the new practitioner labors he strives for the same result, to-wit: reme dial effects through psychical agencies. Th several branches of this modern movement all utilize material drawn from modern Spiritualism, which in turn got it from that Spiritualism which had no beginning and will never cease to be. None of the teacher of what for convenience and brevity's sake may be called Mind Cure, have yet traversed the mighty subject, sounded its depths or climbed its heights. In teaching they are subject to the limitations that environ minds lacking antecedent preparation, and intellectual equipment. They have a glimmer of light, but still grope in semi-darkness. They are not always logical upon their own prem-ises; often stumble and halt, wrestle with a defective terminology and flounder in a sea of vagueness—if not absolute vacuity, at But a keen realization that they h their grip on a stupendous truth fraught with inestimable benefit to the world, ani-mates and inspires them. And they are successfully prosecuting their propaga-parts of the country.

Mrs. Lord in Chicago.

During the late visit of Mrs. Maud E. Lord in Chicago, she gave a number of séances at which manifestations were had highly satis most marked sitting was a strictly private one at the house of a prominent citizen on Michigan Boulevard. Beside the family, there Michigan Boulevara. Beside the tamin, such were present several well known society people and a gentleman whose name is familiar to Baglish speaking people the world over, whom for convenience wa will call Mr. J. whom for convenience we will call Mr. J. Three hours sipped away before the session ended, this will show that an interesting time was had. It were useless to attempt to describe in detail the marvellous tests received by various members of the circle, tests against which no reasonable doubt can be urged. In addition to spirit voices telling of secrets known only to the speaker and sitter, faces were repeatedly seen and recognized. A male voice fully recognized as that of a young man whom we will call Frank,—for some years in spirit-life—whose parents were present, sang in clear, loud tone at different times.

On the following evening Mr. J. and his

On the following evening Mr. J. and his On the following evening Mr. J. and his two sons took a carriage on Michigan Boulevard near 25th 8t., to go down town; when nearly opposite the house, where the scance had occurred, the two young men almultaneously heard Frank's voice singing a line of the wing of the evening before. This was heard four times while passing one block. The Journal has no doubt of the fact, and

bases its conviction that the impression wa not subjective, but really what it seemed, upon evidence which would satisfy any one qualified by experience and study to express

an opinion.

When Mrs. Lord left town she expressed half-formed intention of returning soon and spending some months. Should she do so she will aid the Western Society for Psychical Research in the series of experiments marked out for the fall and winter. In this connection the JOURNAL will say that person possessing medial power and willing to work with the W. S. P. R., will be fairly and liberally dealt with upon making their wishes known at this office or to J. E. Woodhead, 171 West Washington Street.

Plain but Refreshing.

It is most refreshing and encouraging to find a man who can stand in his own pulpit and speak plain truth to his own denomina-tion. Heber Newton does not hesitate to do this. On last Sunday from the pulpit of his ting. On last Sunday from the pulgit of his church in New York, he paid his respects to the Rpiscopal Convention which had been in session in Chicago the week previous. The JOURNAL has a special admiration and respect for men who hold truth and common sense paragiount to sectarian and party interests, and is glad to quote Mr. Newton:

The general convention of our church," said Dr. Newton, " now in session in Chicago s being petitioned to take such steps as in its judgment may hasten some practical and substantial union among the churches of our land. This memorial is the outgrowth of the remarkable congress of church as called forth so striking a manifestation of the growing desire among churches to draw nearer together. Might it not be well to seriously consider what we need to give up for the sake of an effective union? st give up our characteristic attitu ward our sister churches. That- attitude would be of insufferable arrogance were it not for its comical unreasonableness. ere in size only the fifth of the denominations. In intellectual forcefulness we can not claim to rival Congregationalism or Unitarianism. In organization we do not approach the Catholic Church. In missionary zeal we are behind the Presbyterians, and in evangelical enthusiasm as far behind the Methodists. We have no monopoly of the fruits of the spirit. Our airs are, to say the least, unbecoming, and if we propose to take the initiative in the matter of union we must lower our tone, at least so far as m ing our invitation an affront to other Fancy any steps toward union proceeding from a church which should style elf ' the American Catholic church.

"We must give up our dream of liturgical uniformity. It is a beautiful dream, but wholly impracticable. We must give up our ecclesiastical dream of absorbing other churches and then ourselves becoming absorbed in a reunited Catholic church. Let our house of bishops issue a pastoral counseling our clergy to refrain from preaching learned sermons proving the errors of other churches and vaunting the claims of our own church, and then let the bishops themselves set an example. Let that pastoral urge on our clergy the duty of fraternity in every possible way with other Christians, and again let our bishops show us the way thereto. Let that pastoral suggest our preaching in other pulpits, and let the convention repeal the canon which closes our pulpits against all non-episcopal ordained clergy.'

What Next1 It appears from an exchange that Dr. R. C

isher, of Sharon, Pa., the physician who has attained such a reputation as a faster has fasted on nearly forty occasions. February 22nd he began an absolute fast, which lasted seventeen days, during which time he per-formed the heaviest kind of physical exercise that could be suggested to him. To the as tonishment of everybody he was stronge when the fast terminated than who gan. On another occasion while fasting he handled weights that aggregated hinety tons. It is generally believed that he outrivals Succi, because, as has been pointed out, Suc-ci subjects only himself to abstinence, while Fisher enables others to fast. Abner Apple-Fisher enables others to fast. Abner Applegate, for instance, for twenty years Justice of the Peace there, and one of the best known men in the county, had suffered with asthma for four years and had spent a fortune in efforts to get relief. Fisher suggested to him, that he fast, guaranteeing that strength should be given him by means of the nutrient which Fisher had prepared. Applegate, very despondent, and almost on the verge of the grave, consented, and, despite the fast of the grave, consented, and, despite the fast malady wholly left him. Dr. Fisher, while manay wholly lett rim. Dr. Planer, while aware that his nutrient may be lauded as an elizer of life, does not wish to pose as a Suc-ci or a Tanner. He realizes that his nutri-ent is what the medical fraternity has always been striving to find—comething that will sustain the strength of the patient while will sustain the strength of the patient while undergoing specific medication and while the patient is fasting. The formulæ for the nutrient the discoverer of the preparation yet keeps a secret—in fact, he is very reticent about his achievement. He is willing, however, in the interest of medical actence, to demonstrate to a committee of reputable physicians that by the use of his nutrient he can enable any invalid brought before him to fast for a period sufficiently long to permit specific medication to perform its work.

Note the expiration of your subscription on the address tag and renew two weeks in advance! Tou will feel better for it and so will the publisher.

A Matter of Mutual Interest.

Long evenings are here, vacations are at an end for town people, farmers have past their hurry, and the time for more attention to intellectual and spiritual culture has comagain. The Journal offers aids in the direction of psychical research, and spiritual

growth unsurpassed by any other newspaper.
The JOURNAL affirms the continuity of life and a world beyond the grave where eternal growth is the orderly and inevitable course

The Journal is critical and cautious concerning all claims put forward in the name of Spiritualism, and for the reason that it prefers the stupendous truth shall come clean and free from dross to all who seek it, even though its acceptance may be seemingly slower and attended with less enthusiasm than when arrayed in deceptive, delusive

The Journal would not advise hunting quall with a brass band, neither will it er urage the investigation of the subtile, things of spirit in ways equally wild and foolish.

The Journal does not make propagandism its leading object but seeks first to demon-strate and establish the facts of Spiritualism and to aid Spiritualists in attaining spiritual culture: it cheerfully lends aid to ekers and listens patiently to candid critics.

The JOURNAL respects and honors good men' regardless of their theological beliefs, and has no war to make on religion, believing as it does, that a knowledge of spirit phenomena brought home to any soul will intensify the religious sentiment, even at the expens of sectarianism.

The Journal is not the organ of a sect but aims only to be an exponent of truth; and seeks to so set forth truth that it may encourage the wavering, satisfy the seeker, strengthen the Spiritualist, be taken and assimilated by all.

The Journal has dealt many hard blows but never one in anger. It has received no injuries for which it seeks revenge, nor any favors requiring it to swerve from the strict line of rectitude to pay.

The JOURNAL believes its efforts in elimi-

nating error, discouraging deception and supporting the proved and provable in Spir-itualism, have greatly aided in bringing peychical research into reputable prominence and stimulated inquiry in various notable quarters where the subject had been previously tabooed.

The Journal believes its regular readers, with exceptions most rare, will cheerfully acknowledge the truth of these assertions, and believing thus, it asks them to aid in making it a stronger and better paper than ever. Contribute to its columns and to its subscription list, and thus help yourselves, your friends and the publisher!

A Life-Giving Injection.

A singular case is reported in this city, where a young lady was brought back to life through the use of a one per cent. solution in alcohol of nitro-glycerine, administered hy-podermically. It was never utilized in that way before. Dr. Lackersteen had the case in charge. The patient's pulse had ceased to beat, and the slightest breath was not perceptible. Her father, mother, brother and husband stood around her bed, and all had given her up for dead. Dr. Lackersteen did everything he could think of to restore res-piration, without effect. Ten minutes must have elapsed, though at that time he was not in a position to watch the passage of time. Then it suddenly struck him that he would like to try an hypodermic injection of this solution of nitro-giycerine. He took up ten drops of it and let the corpse have the full benefit of it. The first minute there was not a pulsation, but just a gasp; that was all. Her looked at his watch and there were four such gasps distributed over the first sixty seconds, but that is not life. In the second onds, but that is not life. In the second minute there were gix respirations and a slight heart pulse could be heard, but no pulse could be felt. In the third minute there were eighteen respirations, and the pulse became distinctly perceptible at the wrist. In the fourth minute it was 180 and upward, so that it equid not be pulse to the the could not be presented. that it could not be counted. Her face flushed. Her eyes began to roll in their sockets. All the muscles relaxed from the extreme stiffness of death. All the contraction of the limbs gradually relaxed, and she became conscious. In this physician's opinion in all cases of shock or collapse a hypodermic in-jection should be tried before they are given over for lost. Just before the woman col-lapsed her last words were: "Good God, the cold wave of death is over me."

. Beath of Professor Butleroff.

In a late number of Light is the following brief mention of the departure of an eminent Russian ecleutist, a professor in the great University at St. Petersburgh and an earnest and devoted Spiritualist. We fully en-dorse the expression of regret and the high appreciation of his worth by our London co-

Worker:

We deeply regret to announce the death of Prof. Bulleroff, the distinguished Ruesian savant. We are, as yet, in receipt of none of the perticulars of the aid event. If a letter which has been received by a friend of the decased; cealleman, announcing the naws, the writer says: In fact, this loss is treparable for his friend, for science, and especially for Spiritualism," in which he was an enthusiastic and firm believer to the last; and by his labors in scientifically verifying the facts and the phonomena, he made our unovenest popular to some extent among his colleagues. We accord our deep sympathy with his widow, a size of whoch is now the widow of Mac. D. Home.

Mrs. Sarah Graves speaks encouragingly of the cause in Grand Rapids, Mich. She lec-tured there lately in Conversational Hall.

All Souls' Church-Unitarian Conference

For the past four years Jenkin Lloyd Jones as been laboring in the southern part of has been laboring in the southern part of the city, to build up a society whose only creed should be Freedom, Fellowship and Character. Nominally this society is Unitarian, but some Unitarians seriously ques tion the propriety of its use of the name, feeling that Mr. Jones and his people do not sufficiently emphasize religion and God For some months past an unique, but mod est structure, on the corner of Oakwood Boulevard and Langly Avenue, has attracted attention and excited curiosity. To the ob server it suggested church, dwelling, school, library, club house or social hall; which of these it was to be the unitiated despaired of telling. Now it transpires that it is all of mbined in one harmonious whole The building is admirably adapted for the purposes Mr. Jones has in view, and is called All Souls' Church.

On Tuesday evening of last week it was dedicated. The services were more in the nature of a house-warming than otherwise. Brief speeches were made by various Unitar ian ministers from this city, St. Louis, Mil waukee, Cincinnati, Oak Park, Geneva, Iowa d other suburbs of Chicago, also by Mr. W. M. Salter, lecturer for the Ethical Society, and the editor of the RELIGIO-PHIL OSOPHICAL JOURNAL. People from the different liberal churches in the city, together with Spiritgalists, Agnostics, and a goodly with Spiritualists, agnostics, and a goodly representation of the "great unchurched" filled the audience room to repletion. The JOURNAL wishes the society success and believes it will do much good. If the creed is fully lived up to with all therein implied, the JOURNAL will be only too glad to chronical the fact.

In the same building during the three days following the dedication, was held the Con-ference of the Unitarian Churches of Illinois. We dropped in one afternoon and were de-lighted with the kindly, fraternal and deeply earnest spirit pervading the entire assem Questions of theology were tabooed, and prob lems, affecting man's welfare here and not discussed. Among the clergymen present were representatives of different shades of liberal, religion, with lines of divergence sharply marked, yet no unpleasant friction was felt: no family circle could have been more fraternal and congenial. Among a dozen resolutions adopted by the Conference we select the following as clearly defining

we select the randowing as clearly defining its spirit and purpose.

Resolved, That this conference sends its greetings to the uncharched throughout the State. We extend to you our religious sympathy and co-operation. We believe the time has come to overlook theotogical differences and names, and that men and women ought everywhere to units in a common effort for purity and nobility in private lift, fusice and honesty in the State, sincerity, love, and reverence in religion.

gion.

Resolved, That we will work with you for the adancement of truth rather than the defense of doga, for humanity rather than for any sect, and that
re hold the name Unitarian in no narrower sense
han that of an effort to unite the best methods and
pirit of all under a peace that may become univer-

GENERAL ITEMS.

The series of papers prepared by Mr. Bjer-regaard for the Journal, are attracting ch attention among thoughtful people.

Mrs. Kate L. Van Dervear, Fort Plain, New York, would like to correspond with a Re crucian in reference to "Magnetic Mirrors."

Lyman C. Howe speaks in Rimira, N. Y., during October, and for Mrs. Brigham's society in New York City, November 7th and 14th.

Mr. W. P. Davis writes to this office with a request in reference to his paper. We will do wint he desires when he states where his JOURNAL is now sent.

G. H. Brooks has a month's engagement at Topeka, Kansas. Address him there for furengagements in care S. W. Stone, 106 Rast 7th Street.

Kenyon's News Agency has moved to Chi-ago and is now located at 142 Dearborn St. from 13, where it is ready to meet the

How can you advance the best interests of psychical investigation and spiritual truth quickly, cheaply and easily as by obtain-ng one or most new yearly subscribers to

Dr. G. Milner Stephen, ex-Acting Governo of South Australia, and the celebrated heale has kindly remembered as by sending his photograph. It is one of Mesher's "memorial offering" to Chicago and is a fine likenese.

Dr. Chas. Yelsley of Liebon, Iowa, has moved to Ottumwa, Iowa, where he can be con-sulted at the Castor House. He was former-ly associated with Paul Castor, the magnetic

send in a new subscriber's name before Christmas? We should be giad to have ten thousand new readers this winter and they can be had if our old subscribers will only work one day for us as faithfully as we labor continually for them.

When one of Prof. Stowe's students, in a quizzing mood, interrupted the lecture to inquire how it happened that John, who was only a fisherman, obtained such ready entrance to the high priest's house on the night of the trial, quick as a fissh came the answer: "I don't know; perhaps he sold him fish."

"I don't know; perhaps he sold him fish."

O. A. Read writes: "At a camp meeting just closed at New Era, Oregon, it was determined to call a State convention of Spiritualists at Salem, October 24th and 25th. I was delegated by the committee appointed by them to get up the call; it was advised at the same time that I be employed by the State society to canvass the State, with anthority to organize auxiliary societies."

Dr. Teed, of New York, who has been in this city for a month is giving two courses of lectures on the Science of Health, in the club oom of the Sherman house. One session in the forenoon and another in the evening, the morning lesson being repeated at night to a class unable to attend in the day time. Dr Teed calls his system of healing and keeping healed, Christian Science, but differentiates it sharply from Mrs. Eddy's theory.

Mrs. Eliza Yeatman Smith entered spiritlife from her earth home at St. Louis, Mo. October 2nd, 1886. Mrs. Smith was born near London, England, October 26th, 1801, and came to America in 1843. Mrs. Smith was a nan of fine attainments and charitable with all. She was a correspondent to th RELIGIO-PHILOSOPHICAL JOURNAL and took much interest in all our work. Mrs. Smith was an inspirational writing medium and published some of her writings and gave them away to those not able to buy. Her work was well done and she has now entered into rest and will be able to help those with whom she was associated as she did when in

The Day Star, published at New York, in an article on "Modern Spiritualism," says: "In one of the cottages of Cassadaga, occupied by a family from Buffalo, the following facts occurred: The family circle consiste of five persons beside the u edium. The hands of the medium were held by the two members of the family seated on each side of him. Another of the circle held an ordinary sound er of the Morse telegraph apparatus, in the hollow of his hand, no wire being attached to it. A moment after the room was darkened, this sounder answered questions put by member of the circle, and a conversation of ome half hour's duration was carried on between the 'spirit' telegraphing and the ques-tioner. The 'medium' in this peculiar method of telegraphing from one world to anoth-er does not know the Morse alphabet."

J. M. Potter, in an article in the Index, on "The Theology of the Earthquake," says: "A clergyman of the Christian Baptist persuasion, in a sermon says that God was not in the earthquake at all, that he is in the orderly changes of nature which are accomplish-ed without violence, but not in the rending. crushing, and unharnessed forces of nature And he brings Scripture texts to support hi argument. Quoting the Hebrew story of mi-raculous revelation to Elijah, he reminded his hearers that the Lord was not in the wind nor in the earthquake, nor in the fire; not in any of these, but in 'the still small voice of humanity and charity that follows th destructive forces to bind up and heal. This preacher further said that he would rather be an atheist than be a theist who could say that such events as the Charleston and the Lisbon earthquakes were the direct act of the hand of God."

In a recent lecture at Pittsburg, Rev. C. A. Johnson, a colored preacher of evangelical faith, of course, said that he had established the fact that it was thunder and not light-ning that killed, and also that he had discovered the hiding place of the wind when not in motion, as well as the materials of which electricity is composed. He said that if the earth were round or if it revolved, an eagle flying away from its nest would never be able to catch up with it again. Fifteen years hence, he said, twelve suns, hitherto invisible, will shine upon the earth with as much bie, witt sains about the solar orb does now, and all the white people will be burned black. By that time civilization will have reached such a point that human beings will be able to live on sunshine for the next thirty eight years, at the end of which the electricity and fire in the earth's interior will come into colfire in the earth's interior will come into col lision and the world will be destroyed by the resulting explosion.—The Index.

The Memphis Avalanche speaks as follows of that humanitarian, Lucian Prince, wh efficient services has done so much for the comfort of animals in the course of trans portation: "A sketch of his history would be thrillingly interesting. With him this work is a labor of love in all respects. He makes it his business to hunt up and report to the er authorities such as do not treat aniproper authorities such as do not treat ani-mals humanely while in transitu. His pres-ence in our office reminds us of his efforts in Washington years ago, where we saw him before a committee asking protection by law for the dumb animals on cars. He carries with him the best of credentials from the best of men in the country. He is a cool, clear-headed man, possessed of firmness and decision of character—a man well out to-wards the end of life, yet fall of vigor, earn-est in purpose, and (as we believe) doing great good in a humanitarian and sanitarian oint of view.

Ramor says that a journalistic enterprise in the form of a radical, scientific Free-thought journal, is soon to be started in Chicago, with strong financial backing. The same rumer, which we think has a pretty good foundation, says that the business and editorial management of the new journal has been offered to B. F. Underwood, new of the Boston Index. The Italia error with nearly all enterprises of this sort in the past, has lain in the editorial room. Some half-educated, cranky, bigoted iconoclast has attempted to market his ernde stock and failed. Mr. Underwood has always been noted for his judicial fairness, his thorough equipment for whatever work he attempts, for industry and integrity. He would bring to the new enterprise all the qualifications necessary to make such a paper a credit to the city and a power in the advocacy of its aims. The Journal, will gladly welcome the new paper if it shall start under Mr. Underwood's management or that of any other editor equally qualified. says that a journalistic enterprise

Mrs. Mary H. Plunkett and Mrs. Emma Hopkins have inaugurated in this city a shool in which to teach "Christian Science. as they term it. The combination is a very happy one apparently. Mrs. Plunkett has de-veloped a genius for management, and her business ability affords Mrs. Hopkins an excellent footing for the exposition of her "sci-A course of lectures has just closed, which was attended by some thirty or more earnest students, including Miss Frances Lord, of England, and Mrs. Byford L of this city. There were only a half dozen men in the class, owing to the hour at which the lectures were given, 2:30 o'clock P. M. To date many who wish to avail them selves of Mrs. Hopkins' teaching, the next course will be given in the evening, begin ning on November 9th, in the club room of the Sherman house. A trustworthy friend of the Journal listened attentively to all the lectures fu the last course. He reports that he found the lecturer's theology sufficiently broad and high to suit the most liberal mind-

That a vast amount of good is to be got out of these teachings by those who will faithfully and firmly follow them cannot be doubted by any fair minded investigator who has taken pains to inform himself. As one of the various agencies pushing and persuading the world toward a rational religion and alth catching era, the Journal welco all who postulate the good as the only real-enduring; and it can do this, too, without unqualifiedly and sweepingly endorsing the teachings in detail. Mrs. Plunkett resides at 2210 Michigan Boulevard, where she may be addressed or called upon by those interested.

We learn from a special dispatch to a Chicago paper, that a most remarkable occur rence has just come to light in Toledo, Ohio, nothing less than the appearance of Tom Wainer, a colored man, who died in December. 1884, to his wife, who is slowly dying at her cottage on Bartlett street. Both were slave before the war, coming from near Lexington. Ky. Twelve years ago they removed to Tole do, where they have since lived. Warner was an honest, hardworking man, much respected by all who knew him. He appears at irregular intervals. Mrs. Read, a colored woman, a sis-ter-in-law of Mrs. Warner, and her son, a young man of twenty odd years, live in the same cottage.

Mrs. Read says: "He comes in the back way usually in the night time." When Mrs. Warner sees him she stretches out her hand and says: "Come, Tom; come, Tom." He takes his place at the bedside in his arm-chair and leans forward, his head in his hands. He will sit there for hours. "I'm not afraid of him; I'm getting used to him." He will say nothing except-to her, but at times he will one of the sweet old plantation songs," We're getting weary: we're getting weary."

People in that locality are about equally divided in their opinions about the matter. Some of them think it is only Tom Warner's ghost come back to be present at the death of his wife. Others think it is Tom Warner himself escaped from death and the grave in some miraculous manner, and still half craothers think there is no truth in the story a all, although he has been seen and recogniz-ed by a number of different persons. The matter has caused a profound sensation among the colored people in that part of the city.

Deeds speak louder than words, it is said, and we sometimes are selfish enough when reading a long letter full of commendation, that the time spent in writing it would have been better used in obtaining an additional reader for the JOURNAL.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted ness and remit for a year in advance.

Readers having friends whom they would

like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office. The date of expiration of the time paid for,

is printed with every subscriber's address Let each subscriber examine and see how het each substants.

Specimen copies of the Jouanal will be sent free to any address.

A movement is said to be in progress at Washington to oust E. A. Clifford from the post of deputy sixth auditor and give the place to a brother of General Gordon, of Ga. Washington to oust R. A. Clifford from the post of deputy sixth auditor and give the place to a brother of General Gordon, of Ga.

—Jay Gould made a brief speech to the members of the Kaneas City board of trade. At a conference of leading capitalists he made a proposition to concentrate in the east bottoms the shops of the Missouri Pacific road.

—The storm on the gulf coast which wrecked Sabine Pass also submerged the Yrlage of Johnson's Bayou, Louisians, with a loss of eighty-five lives.—Probibition in Georgia has proven a wenderful schmulant to illicit distilling. The jail of Fulton county is filled, with violators of the internal revenue laws, and eighty others are held in the jail inclosure on the same charge.—A teamster engaged in delivering coal at one of the intected Chicago distilleries has been arrested for taking out cans of milk on the return trip.—The elearings of the Chicago, a son of the secret-service officer recently inurdered, has been promoted to assistant operative.—Nineteen brakemen of the Iron Mountain and Missouri. Freific roads have been arrested at Fort Smith for conspiring to rob freightears.—Abrum S. Hewitt has accepted the democratic nebulanton for mayor of New York, and Theodore Hoosevelt will stand as the republican candidate.

The Monon Route (L. N. A. C. Ry.) is now carrying a "Fast Mail" between Chicago and the Southvia Louisville and Cincinnati. These trains, consisting of through coaches and Puliman Sleepers, leave Chicago from the elegant new Deartorn Station. The immense train runs solid to Monon, there dividing itself into two trains, one direct to Louisville, and the other direct to Louisville, and the other direct to Louisville, and the other direct to Louisville, condition for the speed they are required to make, being equipped with steel rails on isproved reading, they fast time during the coming winter. Write to L. O. McCormick, G. N. P. A., Chicago, for full particulars.

ticulars.

The passenger department of the Monon Route have gotten out a nice little book called "Social Amusements," which they will send to any address on receipt of three cents (sostage. Write to Wm. S. Baldwin, G. P. A., 183 Dealtforn Street, Chicago.

The Popular Science Monthly for November will contain an article by Dr. B. W. Richardson on "The Hyglenic Treatment of Consumption," which is full of information of the ulmost practical value to those who are suffering, or who are threatened, with the fatal disease. The paper consists of ten simple rule of living, with full explanations of the reasons for them, which any one of ordinary capacity can derstand. They may be followed with or without the aid of a doctod, with the certainty of salutary results, where the present methods of treatment usually end in death.

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A cheap imitation is always dear; anyone wanting a perfect stove or range, if they will take our ad-vice, will buy the genuine "Gartand Stoves and Banges" instead of worthless counterfelts with which the market is flooded.

The Rev. Dr. A. H. Lewis writes in the forthcoming number of *The Popular Science Monthly* on the origin and results of Sundar Legislation. His contention is that the day was first instituted by pagan sun-worshipers, and that it has only been possible to maintain its status in Christian nations by the constant exercise of the authority of the State.

Catarrh, Catarrhal Deafness and Hay

Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the neae and eustachan tubes. Microscopic research, however, has proved this to be a fac, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to these simple applications made at, home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

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The edition of the November Century, containing the first chapters of the authorized Life of Lincols and the opening of Frank S. Stockton's new novel. "The Hundredth Man," will be a quarter of a mil-

MRS. CHARLOTTE LISLE, OF CHICAGO, well know to the Western press, ascribes the cure of a danger ous cough, secony panied by bleeding at the lungs, thale's Honey of Horehound and Tar. "My cough, she says, "threatened to suffocate me "but the remedy has removed it."

We take pleasure in calling the attention of readers to the advertusement of the Knickerboe Brace Co, in this issue of our paper. We can dumend this Company to do as they agree, and ders intrusted to their care will receive prompt tention.—St. Louis Presbyterian, June 19, 1885.

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The Ladies Aid Society meets every Wednesday afternor nat three o'clock at 128 West Aird Street, New York.

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Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

n that new world toward which our feet are set thall we find aught to make our hearts forget farth's homely joys and her bright hours of bliss? fas beaven a spell divine dough for this? For who the plessures of the spring shall tell, When on the leafless stock the brown buds swell, When the grass brightens, and the days grow ion and little birds break out in rippling song?

rect the drooping ere, the blush of morn, starilt sky, the rusting fields of corn, soft airs blowing from the freeb'ning seas, sun-flecked shadow of the stately trees, mellow thunder and the luilling rain, warm, delicious, happy summer rain, me are supported by the stately trees, warm, delicious, happy summer rain, which grass brightens, and the days grow little birds break out in rippling song?

auly manifold, from morn till night,
n's flash, noon's blaze, and sunset's tender light!
ir, familiar features, changes sweet
ter revolving seasons, storm and sleet,
golden calm, as slow she wheels through space
m town to roses; and how dear her face,
in the grass brightens, when the days grow long,
little birds break out in rippling song!

O happy earth! O home so well beloved!
What recompense have we, from thee removed?
One hope we have that overtops the whole;
The hope of finding every vanished soul
We love and long for daily, and for this
Gladly we turn from thee, and all thy biles,
Even at thy loveliest, when the days are long,
And little birds break out in rippling song.
—Celia Thazter in The Century.

True Dreaming and Brain-Waves.

Two instances of true dreaming came to my knowledge lajely, and I verified them this day (23rd, June), by an interview with the dreamer in bash instances. The second dream was in a most interesting manner interwoven with the equally interesting phenomena of Englin Wares."

The dreamer who kinjily confided to me the particulars of her dream was Mrs. Isabella Simmonds, the well-known stewardses (in former years) of the steemer Aldings, plying between this port and Newleknown in the steemer Aldings, plying between this port and Newleknown in the steemer Aldings, plying between this port and Newleknown in the steemer Aldings, plying between the port and Newleknown in the steemer Aldings, plying between the port and the steemer Aldings, plying between the port and the steemer and the steemer

which gives interest to it, and I repeat I had it from her own lips this day, having previously heard it from her husband.

A cannon was annully fired with a red-hot poker, as they enjeted Fort Spalmers. One night the slew-ardess defamed that it Direct, and warqed the captain to stand out of the way. The captain changed his place, and escaped uniquired, though this cannon realify did burst according to the dream, and would have certainly tilled him, but for his changed position. This incident dates back about twenty years, but the witnesses are in our midst to testify to its truth. So much confidence had the captain in the truth of the dreamer's dreams that he ordered healter who fired the gran to throw himself on his back when he did etc, and he also escaped uniquired. Dreams must have some guardian guides who see the future, and reveal it to their wards. How other wise are we to explain the revelation? The second case I am about to give, I grant, may be explained by the action of brain-waves from the hasband, influencing the dream of the wife. Mr. and Mrs. Simmonds from some indisposition thought and felt that he was dying. Just at that time Mrs. simmonds dreamed that he had died, and told him so immediately upon their re-union, though she had not heard of the indisposition.

Comparing nobe, they found that the time of the dream was in exact accord with the time of the hand's fear of his own death. Of course this latter dream will remind those fond of the study of psycions for the properties. The instruction we gather from the discovery of such a law of the minds the hinds the winds

notogy of the sympathy existing between the "Corsun Brothers."
The instruction we gather from the discovery of the all we of the mind is this, viz.—If it can exist sween fellow mortals, why not between the minds mortals and the minds of what I call their "deadenda." This latter inter-communion of mind withind, our anti-spiritual friends should be reminded just what the theory of modern Spiritualism connects for.

In conclusion, I say that true dreaming looks to rade spiritual phenomena, and I quote as my last true three or four lines from Victor Hugo: "To andon these spiritual phenomena to credulity is commit treason against human reason. 'Nevereless,' we see them always rejected, and always repeating. They date not their divent from 'yester-y.' "—Eabert Caldcoott, in Harbinger of Light.

Unitermity of Nature and the Doc-

Take, for exampla, the case of alleged appartitions. It imagine that the tendency in the minds of not a few among us is to ignore appartitions utterly and completely. They are supernatural, and that is enough; they do not conform themselves to the recognized laws of mechanics, optica, souchies, motion. This is a reboand from the old facility in accepting tales of demonology and withcraft in pre-ciscultimes, and it has much to say for itself. Nevertheless, it is excreely philosophical, and is in no wise demanded by the requirements of sciences and the conditions of actentific progress. A man may be perfectly orthodox in his physical creed, and yet may admit the weights of eridence in favor of certain alleged phenomena which will not square themselves with physics. Such alleged phenomena are not necessarily in contradiction to physical truth, they lie rather in another plane; they are little two lines of curves in space, which do not meet, and therefore cannot cut each other. There are matters of the highest moment which manifestly do lie outside the domain of physical science; possibility of the continuous of human existence in a spiritual form after the termination of physical life is, beyond contradiction, one of the grandest and most momentous of possibilities, but in the nature of things it lies outside physics. Tet there is nothing absolutely absurd, nothing which contradicts any human instinct, in the exposition of such possibility: consequently, the student of physical science-even if he cannot find time or inclination to look into such matters himself, may well have patience prith those who can. And he may easily afford to be generous; the field of physical selence is grand enough for any ambition, and there is room enough in the wide word back and physical science is grand enough for any ambition, and there is room enough in the wide word back and provides and pr

bert Stout: Premier, Spiritual-ist, and Free-Thinker.

The following paragraph appeared in the New-testle Daily Leader, August 19th. Our readers will member that we gave the New Zealand Fremler's ortrait early last year: "Religious inDierance does not appear to be quite or the in New Zealand as it is in England. A little thile ago our Legislature would not allow Mr.

Suggested Thoughts.

To the Edinor of the Resigio-Philosophical Journal:

The JOURNAL comes to many homes laden with thoughts that greatly strengthen us in our daily effort to progress in the life of the linner man. It is doling a grand work. I noticed an article in the lain, and the transparence of the linner man. It is doling a grand work. I noticed an article in the lain, and the transparence of the linner man. It is still unlied to the statings of spiritualism. It was a pleasure to read it, for I feel a sympathy with that searcher for truth and err in conclusions at to its nature, it is still unbiemished. The shadow of our ignorance plays at its base, but it still stands radiant in purity and fascinates us with beckening eyes. For truth is the loadstone of all human life, through every progreeselve sphere. It ever draw sus on ward, and will ever draw until it develops into intense life the image of God breathed upon us at our creation, or until every activity of that God-force within shall pulsate or manifest in harmony with itself, thus bringing us into a condition of "oneness with the Father." Her attitude toward us is indeed as one, who "Wears no mask, bows at no human shrine, seeks neither place nor applades: she only asks a hearing."

I used to look spon my Bible as too precious to be doubted in a single particular, and felt "hands off" to every one who would reason about it. I believed all that it says with a-hang-on-hope, but through the enlightenment born of Spiritualism, and the guidance of that great developer of true thought, the haly appirit in man, it has become a grand harmony cometent in itself, and forming a branch of that divine science of which nature is the physical revelation,—the spiritual being the enlightenment of the soul of man from whatever source, whether the kindly word of an earth friend, the accelerated and progressed thought springing within from the voice of a holy spirit, or the written word of some Bible or moral book. I no longer as, don't reason, just hare faith, for now

have faith, for now the beacon motto is, "Reason and have faith," Under the new dispensation, faith comes with reason as surely as fruition to the healthy plant.

There is no longer discord between the injunctions, "Work out your wan salvation," and "Heaven is an individual of the grace," for the universal Carlet Spirit, God working through his creatures, presses for an indwelling in each heart. "Behold I stand at the door and knock!" It is longing to give the knowledge or gift of esternal life, and is an ever present holy spirit to us, its services a gift of free grace, but we must listen to its promptings, make ourselves cells of receptivity for the influx of the divine isfinence, put its leachings into practice in daily life, and by living out the God in us, proving ourselves one with Good or God and the Christ Spirit, by coordinating with our invisible heavenly environment; thus do we work out our own salvation.

My Bible, that old record of the inspiration of many prophets, has cased to be the hallowed contradiction, wicked in some places, meaningless in others, and has become a well of living spiritual knowledge, from which it is keen pleasure to draw. The supply is inexhaustible, new; truths and beauties sparkling everywhere. Befresh your spirit with a tender or glorious text bee day, and another time it will present lised it oyour soul's recognition, still fresh and vitalizing, but with a different seeming and application. Each glimpse of the subtle truth leads the willing soul into a sensitive, keener understanding of spirituality. We consider precious, our books written by modern exponents of Spiritualisism; why regard with indifference, or try to annihilate, the Bible, that book of good and bad communications to sensitive minds of long ago?

The same story repeats itself to day. An uplifting, ennower, the manifest in him," by his development to a spiritual being, with the linear desires torned from self to the universal Good or God. "The law of the Lord is perfect, converting the soul," turning it to

A Visit to Camp Meeting.

A Visit to Camp Meeting.

To the Editor of the licitato-Philosophical Journal:
Our visit to Lake Pleasant was full of interest. Many friends were added to our list. Having arrived weary and travel-stained, we could fully appreciate indight attention, and must here say that we can never forget the Christian kindness of Mr. George Potnam and wife of "Putnam Ootinge," who saw us provided with real comforts, such as were truly acceptable after completing a journey of fifteen hundred miles in forty-three hours. We were strangers to this noted camp-ground, still we have pleasure in saying that our time was agreeably diversified by listening to the eloquence of many speakers of ability, among whom were Judge Hol-brook of Chleago, W. Frank Baxier and others, whose inspired utterances filled the soul to overflowing. Mr. Baxier gave some fine test; also Mr. Slater, who is a most remarkable medium for voicing the utterances of the angels. The strict attention paid by the infinence congregation, showed how intensely/interested they were in the new doctrine of Spiritualism. I had a sliting with Mrs. Cushman, the musical medium. The guitar which she held with ber left hand; accompanied the singer in any air sung, without visible contact. She also gave some very fine tests in writing, especially to Mr. Crocker, purporting to be from a deceased brother. We were we were familiar with. The "Hunting Piece" was something remarkable as a musical achievement.

We had the pleasure of theeding P. Jones, of the Office Branch. From Lake Fleazant we went to the beautiful city of Worcester where we were hospitably entertained by our friends, Mr. Edward Baymond and wife, at whose house we had an opportunity of witnessing some very singular phenomena as well as at the residence of several friends in the city, all tending to show the power of forces not yet understood. Fraternally yours,

FARMIR E. CROCKER.

Port Allen, Iowa, Oct. 6, 1886.

Illuminated Forms.

A writer in the Olice Branch says: "Illumination of forms in the dark is older than modern Spiritualism. Mr. Jenkins, of Woburn, Mass, recently made the following statement: I attended Brown's Semihary, a Quaker institution of Rhode Island, in the year 1815, and to illustrate chemistry and its philosophy, they made use of phosphoramized in olive di; this was put upon the garments of students, and when in a dark room it would show off to great advantage. We would make believe that we were fighting by having arms extended. By moving it would appear as a most magnificent sight, and as real as though a quarrel was actually taking place. This clearly shows that it is becoming new to illuminate the humsi-form with phosphorus, but it has never been applied to represed the forms of departed spirits until within a few ways the forms of departed spirits until within a few ways.

or the live would not in the fore against a fit in the flower of desarted entitle unit within a few years; there he had not a contract the fit of the seat of the fit in the flower of companion. It is the flower of the fit in the flower of companion to the fit in the flower of companion to the flower of the fit in the flower of companion to the flower of the flower

The Cause in Brooklyn, N. Y.

In the Editor of the Beltito Philosophical Journals.

After a somewhat protracted vacation, the Spiritualists, formerly divided into the Church of the New Disponsition and the First Society of Spiritualists, have assembled under apparently very favorable suspices at Conservatory Hall, and inaugurated the fall and winter campaign with Mrs. Heleo T. Brigham as epacker at both Sunday morning and evening meetings during the month of October. In addition to the lectures, mediumistic talent of a high order has also been obthined for the purpose of giving tests of spirit return from the platform. It is needless to say that no happier selection of a lecturer could possibly have been made, or one boding more good from the start, than that of Mrs. Brigham. At avon Hall, Mr. John Slater continues to hold meetings are solely and exclusively for the purpose of calling the attention of the public to the open door of communication between this world and the next. Their visit is a superior of the purpose of calling the attention of the public to the open door of communication between this world and the next. Their visit is used to be a superior of the public to the open door and the next is used in regard to it. At Errectt Hall Spiritualists meetings have lately been inaugurated by Dr. van Honn, Mrs. 7. I. Lewis, and other mediums. These meetings have lately been inaugurated by Dr. van Honn, Mrs. 7. I. Lewis, and other mediums. These meetings have lately been inaugurated by Dr. van Honn, Whatever of criticism some Spiritualists may hadjy merit on account if their test-hunning proclivities, those who are not Spiritualists. In the Eastern District, at Praternly Halt, the Brooklyn Spiritualists may hadjy merit on account if their test-hunning proclivities, those who are not Spiritualists. In the Eastern District, at Praternly Halt, the Brooklyn Spiritual Unor Parken, the part of the continues of the optimization and increase and usefulness to the noble efforts of Hr. and Mrs. N. A. Schraler, In the world of the merit of the parti

time to time kindly assisted at the afternoon meetings.

Prof. Van Buren Deuslow, some time since, while visiting the cityr kindly consented to speak on a Sunpay evening, taking for his theme "The Pros and Cons of Immortality." The lecture. I understand, was an exhaustive treatment of the subject, and very interesting. In conclusion I would say, how true it is that speculative argument in this age of the world fails to convince the skeptle of the fact of personal, conscious immortality, beyond the grave, and yet that which speculative argument fails to do Spiritualism accomplishes in demonstration of the apriti and with power.

Brooklyn, N. Y.

The Spiritualist Camp Meeting.

ro the Editor of the Beligio-Philosophical Journals

The summer that has just peased was my first season at a spiritual camp meeting. I was at Onset, and enjoyed a very refreshing atmosphere, mentally physically and spiritually. At one of the conferences I heard the subject of the organization of Spiritualists discussed pro and con. Some were of the opinion that it was now necessary, and the time had come when more good could be accomplished through an organization than working as individuals. Others argued against it.

Spiritualists are supposed to be working for the elevation of mankind, and the calightenment of the massee, and not for their-own personal 'aggrandize-

offers arguest arguest to the working as increases.

Spiritualists are supposed to be working for the elevation of mankind, and the enlightenment of the masses, and not for their-own personal aggrandizament. If they formulate a creed, organize societies, build churches or temples for their own private use what help will it be to humanity? Under such conditions, the spread of Spiritualism will be checked, its growth stunted. That would be the result if their society could be harmonious enough to hold together. It has been tried by selfish ones before: but discensions have arisen, and the society has been dissolved.

most marked degree, and is penetrating all the churches rapidly.

The church in the near future will claim that all these ideas belong to it. I have no doubt that the church will boast of its advancement, and claips to the original investigator and protector of Spiritualism before many years. Let the church do it, so that humanity is benefited. It matter not to our noble army of workers. The good has been accomplished in the work, the object for which they have been working.

The good people who never think for themselves,

Onset, were as the bread of life to their starving souls; souls that had been hungering and thirsting for some tangible evidence of a life hereafter, through a long pilgrimage of life in this world.

Such evidence the church has been unable to give humanity, even though founded upon the very facts of spirit communion, itself. By and by the church will claim is all, will again revise the Bible, perhaps read its record anew, and attempt to fit it to the world's advancement. They tried it not so very long ago, but it would not work. Revision destroyed the reverence the people had for it, and reverence is a very necessary element for success to any church, Bible or priesthood. Christopher.

WHAT IS BUDDAISM?

Succinct Explanation of the Leading Tenets of the East-Indian Faith.

Succinct Explanation of the Leading Teners of the East-Indian Paith.

To the Editor of the Istate-Philosophical Journal.

As set forth by the New York Suz, the want of a succinct syplanation of the spread of this most ancient of all the religious and of an exposition of the beliefs of Buddhists is felt, and the Suz giadly sopplies the public with this Information—difficult of obtaining in this country. Every genuine Buddhist sworn to obey certain maadates, and to bring no reprosed upon the doctrines of the Lord Buddha by any mistaken opinions of conclusions. For many years the study of Sanskrit has been under way by English scholars, and Max Mulger in England and a number of eminent Professors in Germany have been opening up the treasures of a literature unknown before in the West. The people of the United Stabe, have not been so much in the current of this literature, as have Europeans, but it is a remarkable fact that Americans more universally and quickly appreciate the philosophy of Buddhism than any Western nation. Some years ago thecultivated class of Hindus could not be induced to believe that the money-loving, energetic, practical American had a penchant for the mysticism of the East or cared for religion that same down to them, in essence, from the forefathers of the race—the Aryana. But such has been proven to be the case, and there are thousands of people to-day, where ten years ago there were but a few dozens, anxious to know the subject. Letters received by Indian pundits close the publication of "The Light of Asia" have-amazed them, and the demand for the standard works on Buddhism has led to the translation of many volumes. Indian scholars have been sent from Bombay and calcuits to England to do this work, and the catalogues of Loudon publishers show an immense activity in this direction.

The whole school of French Positivists have become practically Buddhism they have found it to Trepresent a true individualism niteriy at war with the theory of miracle, and unlike any other spiritual teaching i

imperfect and lower, to a higher and perfect condition. In other words, it is the doctrine of evolution.

The stumbling block to Western students, who have been reared in the belief that this life is the only one that exists for action, and that succeeding it is Heaven or Hell, is the doctrine of a personal God. They consider such belief as utterly absurd. The philosophy teaches the highest goodness without a feed, a continued existence without a feed, a continued existence without what goes by the name of "Soul," a happiness without an objective heaven, a redemption by oneself as the Hedeemer, and without rites, prayers, penances, priests, or interesses of the state of th

In an article on the Unitarian idea and situation in the September number of The Unitarian Review, the venerable Dr. Bartol, of Boston, utters everal words of timely and weighty caution. It liberal Christianity, he says, "may be in danger of overworking the word that represent the mild and merciful traits which, in its houngs, it brings to the frontification which, in the houngs, it brings to the frontification of the rote while orthodoxy pulls so hard on the other, under the goad of a revengeful God. But one defect or misapprehension does not correct another, and all exaggeration fatally miseasch. Let us beware leet while we inveigh against fear in religion and

themselves to a quarter of their present limit of time, bring forward the timid and bashful ones who cannot possibly edify anyone with a fine speech or a long speech, encourage the young usen and women, and even the boys and girls, to give their simple tenimony of love to the Master. Let it be the understood thing that in the family sitting-room galbering of the church, the sisters and mothers, the most spiritually minded part of the church, shall not be expected to keep silence; have many verse of scribure and brief hymns and poems repeated by those who can do no more, and very soon not only will the back seats be filled up, but the dreaded front seats will lose their terrors."

J. Clegg Wright.

to me Estitor of the ineligit-Philosophical Journal:
On Thurskay evening, Sept 30th, a fraewell entertainment was tendered to J. Cleage Wright by the
First Association of Spiritualists of Philadelphia,
whom he has served for two years. There was flusic by Dr. White, speeches by President Wood, ViePresident Benner, Messrs. Lanning, Kilgors, Wheeler and Trunnan, and Mrs. As. Glading, and a handsome floral tribute from the friends. The following were unanimously adopted as the sense of the
meeting:

meeting:
WHEREAS, this Association is about to lose the
valuable ministrations as teacher of our Brother J.
Clegg Wright, in whom it recognizes the wonderful
gift of inspirational mediumship to an unsurpassed
degree, and

gift of inspirational mediumship to an unsurpassed degree, and Wherkards, the instruction and benefit derived by those who have heard and followed those ministrations, challenge the acknowledgment from them of the advantage to themselves, they, therefore feel they comnot suffer the opportunity to pass without expressing their sense of obligation to Mr. Wright and his controls, during a long and arduous service, to the great profit of listeners, who have realized that this union in one monthpiece has consistently endeavored to instruct and elevate without regard to preconceptions, and has accomplished that endeavor; now, therefore, be it Resolved. That J. Clegg Wright goes from us as an esteemed Brother, with our heart-felt wishes for his best prosperity, and our hearty thanks to him and his controls for their unselfish teachings through his mediumship.

BENJ. P. BENNER.

Notes and Extracts on Miscellancous Subjects.

There are 2,000 Chautauqua circles in Michigan

A Cedar Rapida, Iowa, cat has adopted a young mouse and is tenderly rearing it.

A ten-year-old boy in Henry County, Ala, got hold of a quart bottle of whisky and drank all of it. The next day be died.

next day be died.

A lineman, who took hold of an electric light wire in Detroit, Tuesday, was shocked to death before the line could be cut.

A fatal disease prevails among horses all through the tidewater section of Virginia, and hundreds of farmers have lost stock.

I is proposed to have a Democratic reunion at the grave of Jefferson next spring, and President Qieveland is expected to participate.

An Eldorado, Iowa, man by mistake paid out a \$20 gold piece for a theatre licket. The ticket-seller hunted him up in the audience and restored the money.

money.

The type-writer, now in such common use, dates back to 1714, when Henry Mill got a patent for it in England, but it was not really made practicable until 1867. It now seems indispensable.

A Wisconsin bunter named Wexford shot at what he took for an extra large squirred on a limb, and a wild cat came down and clawed him in forty-two places to convince him that his eyesight was a good ways off.

During the present administration there have been

piaces to convince him that his eresight was a good ways off.
During the present administration there have been 1,057 appointments made in the Department of the Interior, classified as follows: Presidential appointments, 271; classified service, 270; unclassified service, 580.
Hereafter Darmstadt, Germany, will be a populace for a patent medicine man. By a municipal law, just passed, all such medicines will be analyzed, and the ingredients of which they are composed will be made public.

An oak that was cut before Shakespeare's day furnished a bit of timber now in use as a bench in an English farmer's kitchen. The ilmber did duty as a roof beam in a church for 364 years. It is still as sound as can be.

sound as can be.

A band of regulators in the neighborhood of State
Mills, Rappahannock County, Virginia, are reported
as doing many ugly things, such as burning property and administering whippings to persons of doubtful moral propriety.

Four hundred people boycotted the Grand LodgeMich., Postoffice because it was removed from the
business center of the town. The department at
Washington has ordered the postmaster to go back
to a court al location.

A citizen of Port James.

to a contra al location.

A citizen of Port Jervis, N. Y., who has kept a record for thirty years says that he has never known the Delaware liter at that point to be so low as now. It can be waded with dry ankles at the riffu, and the old swimming holes are hardly walst deep.

Corn festivals, in which the piece de resistance is corn, have raged with unusual violence this fail, and "the entertainment accompanying usually consists of songs, recitations, etc. referring to corn, a favorite selection being from Longfellow's "Hiawatha."

There was it is said, admitted to the Harvard.

songs, recitations, etc., referring to corn, a favorite selection being from Longfellow's "Hiswaths."

There was, it is said, admitted to the Harvard-Mass, poor house, the other day, a man who at one time was partner in a large manufacturing concern in Boston, and subsequently filled the position of cotton buyer for a New York firm at a salary of \$18,000 per year.

There is a good deal of practical common sense hin the answer of the old gook in New Orleans when her young mistress told has of Wilgins' coming sarthyouse. "Go Tong, ohile," she said, "go long wid yer young mistress told has of Wilgins' coming sarthyody what he's gwins, ter do; he jee' go 'long and do it."

In 1884 the bulk of the ten shipments were via the Suez Canal. In 1885 the shipments were via the Suez Canal, while San Francisco received 12,4%, 187 pounds. This year the Imports by way of San Francisco received 12,4%, 187 pounds. This year the Imports by way of San Francisco Canal have fallen off to 7,502,049 pounds. Coming by way of San Francisco eleven days are saved.

A Ken tunky planter was so (pleased with the sering of a little girl in a play at Louisville that the next day he sent her a fine large doil to "annuae her when not at the theatre." This is the repty he received: "Kind friend, have just received your note, and package containing the doil; thanks very much. The doil is very hundsome. I showed it to my hundand, and we think it will be great amusement for me."

An association of Alabama, Georgia, Virginia Ne York, and Philadelphia capitalists, called the Nor Birmingham Land Company, has been formed a Birmingham Ala, with a capital of \$700,000. Ti Coalbery coal mining property, with a daily outp

Surprising a Landtord.

The trip was in the saddle, with my light baggage strapped on behind me. The trail as far as Mill Creek, New Mexico, was well dedaed, and aithough making a steady and continuous descent the way wound along the side of the mountain, and only, here and there so steep as to make it uncomfortable or dangerous. Tweire miles of 'this brought me well down the mountain into a wooded country, through which wound a tiny silver stream, easily forded in places where it seemed to pause in its forcious course, preparing to take a leap over a dead fail that turned its water in spray. Mill Creek camp was passed, and six miles beyond brought darkness and necessity for a night's hait.

A cabin showed itself , beside the way and the hospitanity of the ranchero was extended. "If the capitane wished to stay all night," Now the capitane did wish to stay all night, who will not present the first sight of the Mexican who so kindly offered refreshments for man and beast. The broucho was staked out and supper served of the delicious tenare that only a Mexican knows how to prepare.

A hard bed brought sound sleep for a while, but

sion of us at the first sight of the Mexican who so idedly offered refreshments for man and beast. The broucho was staked out and supper served of the delicious temare that only a Mexican knows how to prepare.

A hard bed 'brought sound sleep for a while, but at length flitting fancies disturbed my repose, the pictures of Mexican banditti lecting at me from behind rocks and trees, snakes dropping lassoes from overhaping branches, road spenis-eeggesting a division of boodle, etc., etc., wrought me up to such a state of nerre that it only required a grizzly to roll down from an overhaping cliff to make my happiness complete, and it stood in the middle of the floor peering into the darkness, while each particular hair needed no electrical machine to separate it from its neighbor, and perspiration cozed from every pore.

It was only a dream, but it jet? its weight upon my waking bours." So much did the feeling of an overhaping calamity impress me that I lay momentarily walting the visitation. And it came. It must have been about one o'clock and I was—ling perfectly still, listening to my own heavy breathing, when I heard a scraping, sliding sound, as if some one were working to move a sliding door.

My presence of mind returned, and, dismissing idle fancies, I took the present for what it was worth. Sliding nolselessly from the bed with a good grip on my coil I roiled as quietly under the bed. I had not disrobed when I relied: I was equipped with pocket fuee, which I put into position to light if needed. Soon I became aware of a presence in the room, and, lying as I was, the proximity of feet quite close to me grave notice that somebody was staticing by the side of the bed.

A flash from the dark lantern throwh full on the bed Informed the operator that his victim had left without settling. He must have stood for a moment dazed, for a reflection of the light discovered a short kniffe in the hand of the would-be assassin. He was confused and gave me a second in which to act. I selzad him by the lower extremities and

Louisville Courier-Journal: A strange case of voodcolsm comes from Jeffersonville. A short time ago a colored girl, about 17 years old, was married to a coal-cart driver named Smith Hobbs. The girl had a number of suitors, among whom was a colored preacher named Robert Johnson. After she had married Johnson was so badly exercised over the matter that he shut himself up in a room and twice attempted to commit suicide, but was prevented by friends.

attempted to commit suicide, but was prevented by friends.

One morning be was rebearing his wrongs to several of his congregation, and stated that he would put a spell on the girl which would hill be for thus triling with his love. Shortly afterward the girl was taken sick. Some one-told bet that Johnson had threatened to put a spell on her and abe firmly believed he had done something. At last a "hoode ofector," named Cassins Brown, living in "Smoketown," Louisville, was sent for and instantly yaid that she had five sunkes in her body. He blindfolded the girl, told her to open her mouth, and pretended, after he had gone through some locanicions and other mysterious movements, to have pulled two suckes out of her mouth. He charged her husband \$5, and said that for \$15 he would remove the remaining three regitles.

The colored people are greatly excited over the miracle wrought by the colored doctor, and yesterday raised the required amount. The doctor says he will remove the snakes to-day.

A Dead Man's Hand.

"Is there a dead man here?" asked a wrinkied lored woman, accompanied by a white woman da white infant, as she entered the office of W. T. unliton, Coroner of Alameda County, Cal., a few selts ago. The Coroner inquired into the reason the request and the negro woman explained that e child has, since birth, had a wen over the right, a and that to cure it the protuberdnee must be beby by the hand of a dead man nine times every for nine successive days. She was sure that the so, for had not herself had a wen upon her neck beby had a ladappeared after this voudou treatment? debe showed her maduro neck to the youngest island to the Coroner to prove that the wen had use. M. Hamilton told her that lying in the morgue as the dead body of a man who, in his lifetime, dicone everything he could to help others, and he it certain that he would be giad to do anything for yone in his death. He led the way to the box were the body was I ying in ice and withdrew the morth of the county of the county of the county of the led the way to the box were the body was I ying in ice and withdrew the morth of the county of the led the way to the box were the body was I ying in ice and withdrew the morth of the county of the led the way to the box was the same to be worked by the strange pervent days the negro woman and the mother and eachild came at the terrain the strange pervent days the negro woman and the mother and eachild came at the morgue and the strange pervent days the negro woman and the mother and eachild came at the morgue and the strange pervent days the negro woman and the mother and eachild came at the morgue and the strange pervent days the negro woman and the mother and eachild came at the morgue and the strange perys the negro woman and the st came to the morgue, and the st was repeated. Since the body

Horsford's Acid Phosphate

Prof. ADGLER OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases the violent symptoms which characterize that disease releided, and gave way to a healthful ac-tion of the functions impaired."

One of the pennilarities of a 250-pound pumpting grown at Newburg, N. T., is that it was fed on mile. A root was sent out from the vine to a basic of milk, and it consumed a pint of the finid each day.

and it consumed a pant of the mine each cay.

Secretor' Spouse.

Who knows what excuss these may have been for Lantipol's and temper? Many women are snappled, queruions and sour, simply because they are, sufficiency. Dr. Fracce's "Favorite Prescription" is a certain cure for every feminine weakness and derangement, and will restore health and good spirits to the most nervous and disheartened to rails, thereby making her a blessing to hee family and the world. A single bottle will prove he surpassing merit. Price reduced to one dollar. By druggists.

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Scrofulous

Humors are caused by a vitiated condi-tion of the blood which carries disease to every tissue and fibre of the body. Ayer's Sursparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsanarilla has, always proved itself unequaled.

I have used Ayer's Sarsanarilla in my

I have used Ayer's Sarsaparilla, in my family, for Scrotula, and know, if it is taken faithfully, that it will thoroughly crallicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded.—W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrotulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.—Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.

Fullerion, 32 W. Third st., Lowell, Mass.

I was very much sfillcted, about a year ago, with Scrofulous Sores on my face, and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Aver's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man I am thoroughly restored to health and strength.—Taylor James, Versailles, Ind.

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Affections

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected; caus-ing much pain and difficulty in breathing. Three bottles of Ayer's Sarsuparilla have relieved my lungs, and improved my death generally, a Lucia Cass, 350 Wash-lugton ave.; Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the re-sult of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored.— E. C. Richmond, East Saugus, Mass.

E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liyer and Kidneys, and with severe pains in my back. Until I began taking Aver's Sarsaparilla I obtained no relief. This medicine has helped me won-derfully. I attribute my improvement entirely to the use of Aver's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been.—Mrs. Cella Nichols, S Albion st., Boston-Mass.

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saparilla, furnish convincing evidence of are speedy and permanent. It is the most economical blood purifier in the world.

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(Continued from Pirst Page.)

ality and individuality united in one. It expresses a single and individual being, separating it from all others; and again it is most general, since every one is an I like myself. This I is, therefore, not like a proper name, but it is a word that conveys a most general idea. Thus in our personality, the general and individual, are so united, that the one is contained in the other. This will appear from the following remarks: We speak of a national spirit, of national anot, of national spirit, of national honor, of national art and literature; these do not and cannot exist in the abstract, their existence must be concrete. It becomes conferte when the general and individual grow together, concresco, or are united, when, therefore, the general becomes conscious of itself in the individual. Greece, as such, could not become conscious of its honor or literature, but when this general national spirit becomes individualized in a Plato or Sophocles, it becomes conscious of itself. Hence it is their person, ality, in which the Greek Spirit must centre-and through which as its organ, it expresses itself by works of literature and art. True genius, must therefore always bear the character of a national generality,—genius comes from genus—and the less individuality appears in its productions, the more valuable it is. The history of a nation, and its institutions will all express the national spirit, as the actions and feeling show the character of a person; but without individuals a nation could have no history. According to this,

the actions and feeling show the character of a person; but without individuals a nation could have no history. According to this,

3. Our personality is complete only when we are conscious of God and our relation to him, and when we suffer God to speak to it and through it. It is not nature nor matter that produces personality, but God, who is the ground of all personality. We can know a thing thoroughly only when we are acquainted with its ground—so man must know God before he can become truly acquainted with himself. In saying that God is the ground of all personality, we mean, that he freely created man; that there was no emandion, by virtue of which the Delty flowed forth into man, and could not return to himself again. If that were the case our highest wisdom would become our Egology; and the Bible and Theology would become superfucus. So the personality of God differs widely from that of hims. It selements are on inscience and omnipotence, and all the other infinite attributes. Those of human personality are a limited reason and will, attached to nerves and muscles.

This personality of man is not, however, active immediately after birth. The child feels as soon as it enters the world, but it is only with difficulty that it becomes conscious of itself. It may soon notice its single members, the hand, the foot, the lips, but to enable it to comprehend the body and soul as a whole, whose center it is itself, requires much time and labor on the part of itsanstructors. Hence, long after the child speaks it names itself, not by the term f, but by its proper name, speaking of itself in the third person, as "william wants this or that." It is with the personality of the child as with the life of a plant, which needs the aid of many physical influences. Or like a torch that must be lighted before it can illuminate. Hence it is that children exposed in their infances of the same kind, eight of which have been noticed by Linnous under the head homo sapiens ferus, or the wise wild man.

This awaking of the child in

the stience; have come upliftings and revelations, and when that word of duty, which is always the word of God, bade them leave these shrines of serene worship and go again to accustomed avocations, they have been conscious of some new strength, of some fresh insight into life and some deeper tone amid its jarring noises. No lover of montains is surprised that the prophets of the race, the Elijahs, the Mahomets, the Christe have met God amid their solliudes. There is a mighty presence brooding on the heights which almost fisshes into vision to unillumined eyes and breaks into speech to untuned ears. And when the favored ones come, those who have eyes to see and ears to hear, then there is sight, then a word is spoken, then the open secret stands confessed. The sensitive soul is face to face with the eternal. Out of such recognition spring songs, prophecies and herolsms.

But one need not seek distant mountains or seas. to "stand before the Lord". The

tive soul is face to face with the eternal. Out of such recognition spring songs, prophecies and herolsms.

But one need not seek distant mountains or seas to "stand before the Lord." The world is overwrit with the evangel of his presence. These mightier objects are only the emphasized words. Because they have been sharply projected into its consciousness the world has held thom "in more dear regard," ofttimes in worshipful reverence. But they are no more pregnant with meaning their the common things which fash a glint of brightness, into every day's life. I can look into the soul of nature just as deeply through the wealth-of morning-glories which hang their delicate blossoms in my little yard with every sunrise, as through miste which shroud Kataduli or Mt. Washington. There is as true an eye-flash of supreme beauty where the crimson woodbine overhangs the brook among the green willow-branches, as in any of the mighty woods "where rolls the Oregon." And the miracle of light and color is just as perfect when the Wisconsili west wind sweeps over a blossoming clover field that is alive with yellow butterflies, as it is where the airs of the Himniaya-breathe across the rose gardens of Kathay. You can get just as close to the heart of nature in your little skiff and the reedy channels of St. Clair as though floating over the coral groves that fringe the many scented tropic isles.

The miracle of nature is so full and perfect that it surrounds us everywhere with

when the proof is the proof of the proof of

ese soul shining through, and found himself "standing before the Lord."

I sometimes feel that we—especially we who dwell in busy, bustling cities—hardly give God fair play. We load curselves down with cares and interests; we wall ourselves in with brick and mortar; we even shut out the sky with smoke and dirt, and then expect inspirations. We clog the channels between our souls and the indwelling soul, and grow faithless because we are conscious of no rising tides. That we have any sense of the all-fabracing Presence in the midst of this weary clatter, shows how strong is the tie which unites these struggling human units to the great One in whose life they find their being. For to self absorption nature is dumb. It is exceeding courteous. It respects our individuality too much to interrupt us. When we are busy, whether with important matters or trivialities, it will not intrude. If it makes its presence felt it is by a subtle infinence which insensibly surrounds us and creeps into our consciousness; as one sometimes draws near a friend who is lost in thought, speaking no word, making no motion, and waits till the subtle magnetism of personality steals over him and recalls him from his reverle. But there is no foreing unwilling senses or taking 'ke indifferent by storm. You may ride all any through the miracle of our autumn landscape where every bush is burning, though not consumed, and from every meadow and hill-top "speaks to us the Lord Almighty:" but if your thought is of newapapers or the latest novel, your mind will not be awed into stillness, no rapture will shine in your eyes, no sense of wondrous divinences will possess your whole being.

I was borne by the train one late moraling through central Now Regiand. On every hill-top the rainbows had camped; along the brooksides the golden-rod nodded and the cardinal flower flamed; the very air was aglow with the crimson; scattet and yellow gories of the maples, and over all soared "the eternal sky full of light and of Delty." It was an apocalyphi morning, fu

their spirit takes possession of us we shall begin to feel the shadowy presence of the great Unseen who liveth and worketh in elernal stillness. Dogs bay the moon, let man stand face to face with the night as silent as the stars above; there will come into his heart something far holier than any echo of his own voice. The deeper the quiet the more clearly shall we catch the breathings and whisperings of the Infinite Soul.

And we need not be disturbed when there comes to us the man with the rattling crucible, saylog: "I have cut and pounded and analyzed this Nature of which you speak. I find no soul in it. There are only a few minerals and gases, perhaps, in the utimate only a single gas." This man so honest and earnest has not been looking in the right way. He has criticised fragments instead of seeking the spirit which informs the whole. That my friend does not see what I see does not necessarily invalidate the truth of my vision. It may prove limitation in his sight. The Alpine insects chirp in so shrill a treble that their note is audible to but few ears. Yet the insects and their fine fondes ong are there. The sharp-eyed look-out at the bow catches the flash of the light on the far horizon when all is blank darkness to my untrained gaze, yet the light shines and conducts to port. So the man of fine spiritual sense may hear whispers, catch glimpses, have revelations of she Soul of Nature which do not come to another, perhaps because he does not give them a chance. And he who has felt his heart beat responsive to that great heart, who has been in some indefinable way conscious of that informing Presence which has come about him—he cannot say how—opt of sky or stars, out of mountain or sea, out of waving grain or blossoming flower, and has taken possession of him even for a brief moment, cannot forget or disbelieve. The child has felt a pressure of loving arma, has seen the light of a serone spee which have found their way into his soul in nature, this strong consciousness that we stand before the Lord, is on



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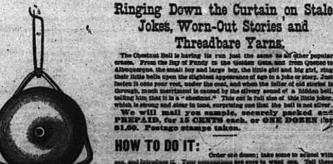


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HTH PAUR.—The Spiritual Philosophy.

THE RATIONALE Of Apparitions at the Moment of Death.

Prof. Newcomb, Prof. Barrett, and the

Spiritual Philosophy.

BY WM. EMMETTE COLEMAN.

In my critique of Professor Newcomb's presidential address in the Journal of Sept. 18th, I referred to that gentleman's explanation of alleged cases of the appearance of an apparition of a dead friend just about the time of his or her death. He attributed such to, an "illusion of the memory," alleging that, after hearing of the death of the friend, the supposed percipient of the phantom form thought that he remembered that he had seen, just at the time of his or her death, an apparition of the deceased; whereas, according to Prof. Newcomb, he had neither seen nor heard anything at that time, nor had he had any thought that he had so seen or heard until after learning of the friend's demise and the time of its occurrence. The inconclusiveness of such a theory is at once apparent.

Prof. Newcomb denies the actuality of the facts, and in so doing he contradicts the positive assertion of the parent English Society for Psychical Research. Prof. W. F. Barrett is one of the most active members of the English society, and some time previous to the

rchical Research. Prof. W. F. Barret of the most active members of the Kn ociety, and some time previous to the ation of Prof. Newcomb's address arrett had publicly testified as follows a been demonstrated almost as certainly been demonstrated almost as certainly seen the law of gravitation, that scores have occurred where some persons we, have at a certain hour or minthe figure of a friend flit across the did have afterwards discovered that at a hour and minute the friend breaths in a distant town, or, may be, in a country. Now, these cases are inexplayed, the state of Prof. Newcomb, in affirming occurrence of that which Prof. Barares has been "scientifically proved," seen as the demonstrated almost as certains been the law of gravitation," so case only, but in "scores of cases," safilly perceived.

brain of the percipient, just as in our experiments a number or a card thought of by some person has been named by a percipient in another room, and that the sudden consciousness of the death or happening created an excitement in the percipient's brain, which, in its turn, resolted in the creation of a ghost or phantom." This explanation, in my opinion, is also unsatisfactory, and is not large enough to cover all the facts. It is well known that the London Society for Psychical Research, having demonstrated the truth of thought transference, or telepathy, have been and are endeavoring to stretch the theory of its operations so as to cover almost all phases of occult psychical phenomena, upon the same principle that unscientific Bpiritualists attribute all such phenomena to the direct action of so-called "disembodied" spirits. Each of these two endeavors to procrustefanize his per bobby, in order that it maylerve as a cere course of the almost myrical forms of "psychic" manifestation. The cautious scientific investigator, steering clear alike of the Scylla of unsided telepathy and the Charybits of unsided telepathy and the Charybits of universal spirit action, finds are hardon in the port of rational discrimination between variant phases of pocumptiogical manifestation.

Cesar's, and unto God the things that are God's. Thought transference may be able to accomplish much, but it is, in my judgment, an insufficient explanation of the more re-markable cases of well attested spiritual or

markable cases of well attested spiritual or psychic phenomena.

In cases where two or more persons simultaneously perceive an apparition, it seems to me more difficult to believe that unconscious thought transference should act similarly upon two or more widely differing mentalities at the same moment, causing each to conjure up the same apparition, than to believe that there was really some objective appearance present corresponding to the figure seen. If I mistake not, the experiments of the Psychical Societies so far have not demonstrated that any two psychies can simultaneously perceive hidden objects or sense the thoughts of another in exactly the same manner. Variations innumerable characterize the results of the experiments in telepathy. It is seemingly unreasonable, bearing in view the carefully ascertained scientific knowledge which has been accuired on the subject, that two or more persons, accidentality, so to seak in company in a certain local. mowledge which has been acquired on the ubject, that two or more persons, accidental subject, that two or more persons, accidentally, so to speak, in company in a certain locality, should be the subjects of thought transference simulataneously to the extent of each seeing the apparition of a person then dead or dying. The difficulty is greatly enhanced when an animal present, by its conduct, gives proof of perceiving the apparition. Is a dog or a horse also a psychio, a mind reader, capable of evolving an apparition of a distant person in such manner as to render it apparently a living, moving form is propria personing the statement of the second of the able of evolving an apparition of a distant person in such manner as to render it apparantly a living, moving form is propria persona? Moreover, when an apparition is seen by more than one, it is, I believe, seen by each in the same locality, making the same movements at the same time. This would seem extremely difficult to account for on the telepathic theory; and when an animal evidences that it sees the form in the same locality as does the human percipient or percipients, the difficulty is immeasurably increased. Even supposing that two or more persons, or a person and an animal, could sense the death of a distant person so yieldy as to cause an apparition to be formed in their minds of the decedent, would it not be almost impossible for the variant minds of each, differing in temperament, modes of each, differing in temperament, modes of sense the death of a distant person so yavary as to canes an apparition to be formed in their minds of the decedent, would it not be almost impossible for the variant minds of each, differing in temperament, modes of thought, etc., to simultaneously project an identical phantom form into precisely the same region of space, and cause that form to act in exactly the same manner? The apparition seen being entirely subjective, a creature of the brain perceiving it, would necessarily in each case be more or less modified in character, position, movements, etc., by the parent brain. Is it not more reasonable to conclude that there is something there, an objective reality, cognized by the senses of of the percipients? In cases where there are others present who fail to perceive the supposed apparition in the locality in which it is seen by the sensitive, the subjective theory has more weight. No doubt many cases of apparitions are hallucinations, illusions; and it may be that in some cases the theory of Prof. Barrett is valid. No one theory, in my judgment, is sufficient to cover all the facts.

But, granting that there is a comething present actually perceived in some cases of this character, what is that something? Is it the boas fide immortat-spirit of the decedent, or if not, then what is it? There is a prevalent conception among Spiritualist that in such cases, as well as in cases of "the double," or apparitions of the living, the form seen is the true "spirit" of the man or woman. It has always been taught by the Harmonial Philosophy in particular, that it is impossible for the spirit to leave the body till death supervenes, and the theory that the spiritual entity could leave the body and then return to it has ever seemed to me unreasonable and unphilosophical. It has been noted also that in some cases of genuine materialization, so-called, the form seen is the medium, and in

by her guide, in my opinion, is a true, rational, and conclustive one, not only of the partitions of the living, but of apparitions of the edition of these dying or jost dead, in such cases as are not purely subjective or ideal.

According to Mrs. King, lately deceased, there is a connecting link between the material body and the spiritial body, termed vital electricity by some, and animal magnetic element; by Mrs. King; and there is a iso a connecting link between the spirit-body and the interior indwelling immortal spirit, called by some and in an enfeabled condition; and in that conditions in the material body, so the spirit world. The many-born spirit is in no condition to vital magnetic elements. It is these elements or forces that, according to Mrs. King a higher grade of magnetic elements. It is these elements or forces that, according to Mrs. King a higher grade of the phenomena under consideration. It is no condition; and in that condition in a meterialized form. Such a thing in the spirit world. The newly-born spirit is in no condition to visit a few properties from the organism and is seen more or less distant therefrom, but it is a semblance of the physical form, but it is a semblance of the physical form. The material, semi-ethereal elements, the ethered all organisms and it is could not be such as the properties of the phenomena under consideration. It is not the spirit world. The newly-born and is seen more or less distant therefrom, but it is a semblance of the physical form. The material period of the conditions and in the material life being sube.

Corresponding to these elements, the ethered all body, and the spiritual magnetic elements for all properties from the organism and is seen more or less distant therefrom, but it is a semblance serving to link to make elaborate or the physical form.

Lemporarily clothed query with these seminary sub-link to the properties of the physical form. The p

which it evolves as its connecting link with the material world. These lower elements or essences, with the higher, pervade the universe, interacting with corresponding magnetic elements of a material character, and related to gross substances, matter cognizable by the material senses. These lower magnetic elements are also all-pervading, and form the link between the grosser material (physical matter) and the spiritual universe. "A wheel within a wheel." a world within a world, and force propagated reciprocally from one to the other. from matter to spirit and from spirit to matter through elements which are spheres of force, intertwining like the planetary spheres of the solar system. Every form of matter, every being animal or human, is encompassed with and permeated by a sphere of force, of the abovenamed character combined, material and spiritual, inasmuch as all nature is material and spiritual, inasmuch as all nature is material and spiritual, inasmuch as all nature is material and spiritual essence, is separated from gross matter by a gulf which is bridged by this sphere of force, this combination of material and spiritual essences or ethers. The inpermet spirit of man is substance to ethereal to act directly upon gross substances, but acts through substance which is composed of graded mignetic elements, spiritual and material. In cases of "the double" or apparitions of the living, the ethereal forces of the System, as above, assume for a time the prerogative of the conscious individual to the extent of separating themselves, from the material form and going out and materializing a form that can be seen. Not very long, however, can this uncanny supremacy be held by these ethereal forces of the human system forbids it. that can be seen. Not very long, however, can this uncanny supremacy be held by these ethereal forces, for the natural action of the normal forces of the human system forblish. The spirit, generally, speedily dissolves the spell it has evoked and withdraws its outstanding forces, to strengthen the citade of life within the material form, which for the time being, has been weakened by just so much as has gone forth of that which enters into the actual constitution of the individual to the normal state.

into the actual constitution of the individual in the normal state.

The foregoing explanation of trans-corporeal action of spirit, which I have derived from Mra. King's spirit teacher, is also, in my opinion, a sufficient explanation of the nature of the apparitions of persons dying or dead that are seen at a distance from the material body at or near the period of dissolution. It is not the boan fide spirit-form that is seen, but a phantom an eidolon, composed of the intermediate magnetic essences connecting the material body with the spiritual, and that with the indwelling spirit. During the process of dying the magnetic elements connecting the material body with the spiritual lose their potency, and at death their mission is ended, so to speak. Being no longer required for the use of the material body, with which they have been connected, they have a tendency, it seems, to be projected therefrom in the form of the said material body, usually appearing in the proximity of a friend or relative of the person of which it is a shadowy representative. The cause of its appearance to the particular friend or relative is probably this: During dissolution or just previous to the death of the material form, the mind of the spiritual being just emerging from its chrysalls state has been its appearance to the particular friend or relative is probably this: During dissoution or just previous to the death of the material form, the mind of the spiritual being just emerging from its chrysalis state has been directed to the friend or relative to whom the image appears, perhaps with an ardent desire that the friend or relative could be informed of his or her impending demise. In obedience to this thought or desire, the magnetic forces, released from active duty in the body, his themselves to the presence of the one thought of, and momentarily materialize themselves so to speak. Having no substantial identity as an entity or organic being aside from the spirit with which it has been connected, it is impossible for this phantom form to preserve an independent existence except for a very brief period; hence the evanescent character of its manifestation.

That in such phantasmal appearances, it is not the actual spirit form that is seen, is, I think, evident from these facts: These apparitions are seen with the material eyes, and apirit substances cannot be seen with the physical organs of vision. To be thus seen, It must be materialized. The apparitions therefore must be of a material or quasi-material nature. Next, the apparitions seen appear clothed with material garments similar to those worn by the material garments similar to those worn by the material particles of the seen appear clothed with material garments similar to those worn by the material body. Such do not periain to the spirit body. The spirit form is born, at death, from the physical organization, entirely unclothed, just as the

sences, I think that the balance of probabilities is in most cases in favor of the last-named; though in the present imperfect state of our knowledge upon bees and related subjects, we are not enabled to dogmatize there-

Presidio of San Francisco, Cal.

THE SPIRITUAL PHILOSOPHY. Animated Portraits and Mystical Incidents.

Works of Art Imitated in Natural Phenome na-Portraits that Speak and Reason-Materialization of a Hand, an Arm, a Head, and Finally the Entire Person-Hor a Fond Spirit Mother Came to her Son-The Modern Mission of Reason

"Common as light is love.

And its familiar voice wearies not ever,
They who inspire it most are fortunate

the base who feel it m

Are happier still."

DEMAND FOR PRENOMENA.

The continued call for details of spiritual phenomena indicates the rapid increase of Spiritualism. As a rule, sivanced Spiritualists lose their interest in phenomena, and rely upon mental conditions and psychic development. Only in the initial stages of belief is there persistent desire for something startling and extraordinary; and, therefore, it is plain that all the present almost universal demand for it is indicative of large accessions, to this happy faith; but "miraculous" things soon become so plentiful to receptive minds that interest in them is blunted, just as it is in any phenomena of frequent recurrence in nature. Familiarity with earthquakes would even in time largely diminish dread of tilem. Nevertheless it is important that the wants of young spiritual converts should be responded to, and to this end they shall have a fair chapter of incidents. INCIDENTS AND HAPPENINGS,

"Did you ever see a picture with life, mo-tion and susceptibility to the sensations of joy and serrow?" asked one venerable Spirit-ualist of another at a social gathering in one of the three cities.
"Perhaps I have," was the reply; "but if you have seen something of this I wish you would describe it. Then we will compare notes,"

would asserted ...

"I have seen it more than twenty times, said the first speaker," but never have. said the first speaker, but never have spoken of it. I never had a strong inclination to say anything about it till this mo ment, and have restrained from describing it because I had an idea I would not be believed to the latter that an idea I would not be believed to tall it to you with a different feel

ing."
It rust so. Doubtless our experience in such matters has been quite similar. I can tell you many truths that will stagger belief, and those relating to animated pictures are not the least marvelous."
"Do you see them floating before you in the atmosphere?"

"Yes, frequently."
"That is my case. I began to see them five or six years ago, and for awhile they troubled my mind greatly. The first that came was the 'counterefelt presentment' of my brother, who had passed over but a few menths previous to this occurrence. H's picture had never been painted by mortal and; but one day while taking a walk in the suburbs. I beld it floating before me and moving in concert with my face. I stopped; so did the picture. I was affrighted; the picture was wreathed with smiles. It became brilliant in color, and the frame emitted light like the coruscation of gems. I gazed upon it a few moments and then became nervous and moved away. It turned from me like a flash moved away. It turned from me like a flash

moments and then became nervous and moved away. It turned from me like a finsh and seemed to melt into air.

"Whether I had not become suddenly daft was a serious question to me. The picture was real to my senses, but my senses—were they doing their office? I sat down and thought seriously of the matter, and concluded that possibly I was the victim of an optical illusion. Before night I consuited a physician, who examined me; and said I was sound except age and antural wear and tear.

almost exclusively to the higher life, and was a series of word pictures so entrancing that I could listen to them forever with con-stantly increasing interest. They impressed me wonderfully, and yet I can give but a faint idea of their power and grandeur."
"I feel that you will do your best with such

a subject."
"He said in effect that heaven is right here
on earth, whenever and wherever mankind
so wills; that it is always nearer to us than
our next door neighbor, and that to the eye with mortal existence that man's unfamiliarity with it ought to be the exception instead of the rule. Furthermore, that the only real life is in the spirit; that while the soul is veiled and trammeled by the body it fails to assert its power, and, therefore, never had the means of weighing its capabilities; that were psychology advanced to its true rank among sciences it would become the leading branch taught in our institutions of dearning, and through it the minds of men learning, and through it the minds of men would be opened to a comprehension of spirit life and employment."
"Then you have something to do there," said I.

nen you have somesting to do there," said I.

"Tes, for those who are capable of doing it," he responded. "Many are incapable," he continued, "because they incapacitated themselves for spiritual work in the carth life, and hence they are miserable here. For years, perhaps ages, they will continue inane, without relish for their surroundings or ability to improve them. This is true of thousands whose intellectual expacity on earth was renowned, but who were given up to animal propensities and material pleasures, and having made no progress in things spiritual, they are now unable to assume the duties and responsibilities of the higher life.

They have no power to communicate with duties and responsibilities of the higher life. They have no power to communicate with their friends here or upon earth, or, in fact, to make their wants known to any body."
"It must be misery to witness their sufferings," I ventured.
"We are not compelled to witness them," replied Brother Fred, "and do so merely in our investigations of this falsely called

"(NDISCOVERED COUNTRY.

"No country is so well known, nor so worthy of your better acquaintance. I will tell you how you may know all about it before you come here by the usual route." He then made a long description in detail of the land of Beulah, in course of which he said our poor earth is but a faint and imperfect shadow of that sphere, and that man and woman as you and I know them are simply the small undeveloped germs of the life beyond. He told of the happiness of those who had led correct lives on earth, but said that in the spirit land there is reorganization and an entirely new life, from every effort and development of which springs the higher degree of happiness which invariably attends creative power, and that spirit power is essentially self-creative. Upon the several visits he made he related that which would consume days in the repetition, and even then I could not do it justice. But these visits are to continue, and in course of time we will enjoy a final summing up."

"I trust so. But one question I would like to ask: Has his appearance always been the same?"

to sk: Has his appearance arrespondence?"
In his general features, yes; in his spiritually and evidently increased happiness there has been a rapid improvement, and all this he shows in a beaming visage and accelerated exhileration. He says he is improving all the time, and that the sweet peace of his life is superior to everything the imagination can grasp. Language fails to describe his sensations. But about Fred I have said enough for once. We agreed to exchange condidences upon the main features of the suffect.

frame, deep, massive, highly polished, and in motion! It oscillated but little, yet I saw it move, and the movement continued till I seenst and placed my hand upon it. It seemed to resist force with force, but I held it quiet for a few minutes, when it was suddenly wrenched from me and mounted upon a chair. Then for the first time I discovered signs of life in the figures on the canvas, and they, upon close inspection, provat to be hands, arms, heads, and other important members of the human anatomy. Evidently they were trying to put themselves together, and at the end of half an hour, during which time there were many disastrous failure to make the propse union of parts, one perfect beat was formed. Directly there was another, then still others till five portraits smilled from the confines of the frame. Apparently all the parts had been employed, but yet there was disturbance in the beckground, and an occasional grant of disastisfaction from the pictured group.

"What could the matter be?"

"Fear, which at first possessed me to quite an extent, now gave may be carlocity, and I made carvelul examination of the portraits. All ware ladds and possably handsome. While

Spiritualism Before "Modern" Spiritualism.

BY THOS. HARDING No. 7. AMERICA.

stward the course of empire takes its way. Times noblest offspring is the last."
— Bishop Berkeley.

Thy voice sounds like a prophet's word; And in its bollow tones are heard The thanks of millions yet to be." . --Fits-Green Halleck

The branch of Spiritualism which is treated of in these papers is but the outward manifestation of the presence of what are called, though erroneously, disembodied spirits, and of their power over physical isws and mundane things. The main object of such manifestations being, as we suppose, to convince the world of mankind that there is a future condition or state of existence into which allows the suppose of the shall be ushered after the death of the physical body, and thus save the world from skepticism through a convincing appeal to human intelligence.

an intelligence. e world has advanced to that degree that

human intelligence.

The world has advanced to that degree that it can no longer accept mere statements in regard to spiritual subjects, but demands proof sufficient to satisfy the requirements of reason. This demand is almost universal in our day and a corresponding phenomena sufficiently extensive to meet the demand is furnished. In former days when doubt and independent thought were not so common a less frequent display of phenomena was sufficient, but now when old ideas, creeds and rituals are tottering to their fail under a growing public intelligence, nothing but the plainest manifestations, and abundance of them, can save the civilized world from unbellef in every thing of a spiritual character. When nature awakeds an appetite she at the same time supplied that which will satisfy that appetite; for every need she furnishes an answering supply, and as her children grow in stature, lites a watchful mother she clothes them with suitably fitting garments; necessity invites salvation. There is a certain fitness—in things, both as regards and if we will but stretch out after them, it is in our power, generally speaking, to appropriate sufficient; but the finest feast is of little value to him who is not blessed with an appetite; nor is it of much use when those invited to the feast are too inactive, too careless or too self-important to go forward and partake.

Never let it be supposed, however, that out-

less or too self important to go forward and partake.

Never let it be supposed, however, that outward manifestations, or what are called phenomens, will satisfy any thing more than the intellectual demand. The soul has deares which nothing external can supply, and each soul has demands peculiarly its own for which peculiar answers are vouchsafed. But these are matters which cannot be satisfactorily treated of in the language of any country on the earth, and which it would be scarcely lawful to treat of if they could. They are private property—easily "oxidized" by exposure.

scarcely lawful to treat of if they could. They are private property—easily "oxidized" by exposure.

However various may have been these physico-spiritual phenomena in different ages and countries, they all preserve their family likeness; and though skepticism in former ages may have put on a somewhat different ages may have put on somewhat different most of us had to put behind our backs before we could stand independently upon our good sense. This "Satan" has always been the accuser of the brethren and always will be until he is chained by public opinion and good taste, and cast into the dark and bottomless pit of utter oblivion.

When Nelson, the English naval commander, was a young man he lost one of his eyes in battle. In a sea. fight some time afterwards he commanded a British frigute which, with his usual dash, he ran in between two lines of the enemy's ahips, and was pounding away, right and left, when his chief officer hurried up to him. "Captain," said he, "the Admiral has signaled us to return."

"Give me the glass; I want to see for myself," said Neison. He took the telescope and put it up to the place where his eye used to be. "Fire away, my lads," says he, "I can't see it."

Just so with the uncompromising materialist, when he wants (?) to look into Spiritu-

to be. "Fire away, my lads," says he, "I can't see it."

Just so with the uncompromising materialist, when he wants (?) to look into Spiritualism, he puts the glass up to his blind eye. But plain statements such as those which I hope to relate, coming from reliable sources, and proving that what is called Spiritualism had been in our own country before the Rochester knockings, or even the manifestations amongst the Shakers, which are said to have occurred some years before, ought to carry, at least, some weight with them to any one who really wants to get at the truth in regard to the subject. Of course my readers, bear in mind that I am in these articles treating only of phenomena which occurred previously to 100 (one hundred) years ago. This "New World" of America caunot be expected to furnish such an abundance of man tify of traditional and literary mat-ing to its earlier history. Manifess may have been as numerous and as me at this side of the water as at the lifthey had been we do not possess the state of the water as at the lifthey had been we do not possess the state of the state of the state of the lifthey had been we do not possess the state of the state of the state of the state of the lifthey had been we do not possess the state of the state of the state of the state of the lifthey had been we do not possess.

Many readers of the Journal will reme many readers or the JOURNAL will remember accoperative association which existed some 30 or 40 years are, more or less, in Northern Indiana, which was established for educational and business purposes. This company owned a large tract of land and extensive buildings. Many of its members are, and were, well known as prominent liberale. Judge Prentis, Harvey Olmsted, Wm. Anderson and others—many of whom have since passed on to that world where co-operation is a grand success. Mr. William Anderson, who now lives on his property near Bronson, Mich., was book keeper and secretary of the association during the latter years of its existence; he is now getting on towards his Soth year, but is still hale and hearty, and his head is as clear as it has been at any period of his life. He was my guest part of the time during the last Sturgis, June, meeting, and told me of the following circumstance which occurred to his mother when she was a girl, or young woman; therefore I conclude that it mustshave happened 100 or more years ago. I give it in his own words as nearly as I can quote them from memory:

"I read an article of yours recently," said Mr. Anderson, "named Providential Occurrence, in which you told of having been levitated—la?crossing the railrond cattleguard, and which reminded—me of an incident in the early life of my mother. The old home of my mother's parents and family in New England was situated on ganliy rising ground, at the foot of which flowed quite a large river; I mean large for New England. For the convenience of passengers this river was sunned by a foot-bridge, the crossing of which shortened the distance to the main road. My mother was in the constant habit of crossing this bridge when she wanted to visit friends at a distance. On one occasion, while staying with acquaintances who lived a considerable distance from her home, a thunder and rain storm came on; it continued so long—flooding some of the roads—that she was delayed some days at length one, after noon she started for home, not knowing tha

THE BURDEN OF SUPERFLUOUS OPINIONS.

Letter from Judge E. S. Holbrook.

To the Editor of the Beligio-Philosophical Journal:

I write you, from the center of New England (having found my way hither from San Francisco, whence I last wrote you, by the Southern route through most of the principal cities on the way as well as the deserts and the fruitful places, and seen whatever I could of things both temporal and spiritual; and how beautiful, how wonderful, especially the latter pand I am to begin where I left off in my last (by Invitation, too.) and proceed with the subject of "Bions" as I intimated. Bions—I mean threeby in a popular sense, those occurrences that indicate that certain other things will occur;—but my special theme is those things which are supposed to indicate that certain other things will occur;—but my special theme is those things which are supposed to indicate that certain other things will occur while the supposition is erroneous. When my general subject is Belentific Spiritualism, this theme of Signs seems a lowly one, and unattractive and perhaps remote. But after my treatment of astrology as to life, as in my last, other signs of the heavens are surely in order, if alike false at least. My object is didactic—to do a little to point the better way to those who still seek to learn—younger or older, upon any subject. I will therefore braded my theme to this,

way, to those who still seek to learn—youngter relating to its earlier history. Mainlies
tations may have been as numerous and as
interesting at this side of the water as at the
other; but if they had been we do not possess
historical reserds which, in fact, may never
have had an existence.

Yee, the eld American World is an unknown world to us; it is easier to trace occurrences of one thousand years ago in Europe than those a couple of centuries old on
this continent. The old men and women of
seventy and eighty, who still survive amongst
us, are the most reliable links in the chain
which connects us with the past. They can
tell us of the current topics which had been
discussed in their hearing by their parents
and grandparents; they cant repeat in our
hearing those far back experiences which
have long since been silenced by the angel of
death. And thus we are led to contemplate,
serous a wide waste of years, those drams
which had been enacted, by a passed generation, on the stage of human life.

Lifel Lifel What a wonderful thing is
lifel What an endless chain it is—ever
changing its subjects, yet itself ever un
changed? From the lips of that lean and
slippered pantaloons now waiting for the
beatman, and longing to be free—once issued
mary pasks of childhood's laughter as he
froliaked on the green, whose grass has long
since without evidences, or the evideneasing of the world's neglect;
don't step to dry that tear-which stagnates
is your eye at sight of the world's neglect;
don't step to dry that tear-which stagnates
is your eye at sight of the world's neglect;
don't step to dry that tear-which stagnates
is your eye at sight of the world's neglect;
don't step to dry that tear-which stagnates
is your one were. No! Don't stop to comtear the world wants you no longer
ton't step to dry that tear-which stagnates
is your one at well the world's neglect;
don't step to dry that tear which stop to
the proposed tear to the proposed tear
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the proposed tear the proposed tear
that the content

They go further and say that planting should be done on the increase of the moon, that they go further and say that planting should be done on the increase of the moon, that there may be the more surely a bountiful crop—an increase; and they will kill pork on the increase of the moon, or the full, that it may not fall away in the pot, and the like of these, but let these pass now) (and they say, too, that the moon has an effect on the mind, producing lineanity sometimes and in some way, I don't know how, and this thought so strongly prevailed once that the moon (Luna, Latin.) gave the name to insanity—isnacy; but let this pass now. The overthrow of the greater claim will carry the lesson with it. I treat this claim for the moon much as I did astrology, in my last. If any assert that there is. ANY SUCH INTIMATE CONNECTION

ANY SUCH INTIMATE CONNECTION
between the earth and the moon it belongs
to them to furnish the proof; and surely so
as they are dealing with material forms, according to the rules of material science. But
they show none—nothing even in appearance except what may be mere co-incidences,
It seems strange, since the Copernican system was established, that every one idid not
abandon at once all such puerilly. The
moon, like the planets, moves in unaiterable
order—just so, hour by hour, day by day,
month by mouth, and year by year, and
THERE ARE NO CHANGES.

month by month, and year by year, and
THERE ARE NO CHANGES.
"What seems so is transition." By a change of position, regular, and by persistent law, the light of the sun creeps sagregularly over the face of the moon, and we see more or less according to our position. We mortals speak of quarters and changes, but there are no quarters, and the moon changes not. Its movement is by perfect machinery. Then why predict upon its supposed changes the most fickle of all things on earth, the winds and storms? and storms?

THEIR SUPPOSED PROOFS FAIL

THEIR SUPPOSED PROOFS FAIL.

They are made upon too narrow a basis and for too short a time. I have hardly known of an instance where the surroundings, near or far, did not disprove the theory; for the rule is, that while it is wet in one place it is dry in another. For instance, here is a wet locality and the crops are falling. The inhabitants discourse about the moon as the cause or the indicator in some way, I do not know what, but they know and they believe in the moon.

or the indicator in some way. I do not know what, but they know and they believe in the moon.

"THE HORN OF THE MOON IS DOWN, and will not hold water!" Now look to the north and to the south, and find a drought; and yet they have there the same moon, the same quarter and all, with only a few minutes or degrees difference in the altitude; but that is never pointed to as a factor in making the weather. Or look to the east or to the west and see a drought, and they have there the same moon, the same as you had an hour ago, or will have in an hour hence—quarters, haives and all. If the change of weather comes by the change of quarter (as we call it for the purpose of expressing an approximate truth), then the change of the weather should follow the moon around the earth as the swell of the tide does. "As unstable as the changeful moon," so they say," "As stable as the firm-set earth," so they say, but the moon is as stable as the earth, and allittle more so, for she always keeps the same face toward you (and I know a great many old girls that don't do no such thing neither), while the face of the earth is always shifting as to the moon. Can there be any fools there that think that their little storms are regulated by the changes in the earth? Of course, yes, on the same principle; but yet, until I am better informed I do not wish to suggest anything so much to the prejudice of the people in the moon.

Now, Mr. Relitor, if

Now, Mr. Editor, if

THE SIGNS OF THE MOON PAIL.

as to the weather (which is its strong hold), we may dismiss all thoughts as to influences on the crops, and on the mind, and all signs in the legends of the populace down to the chances of seeing her over the shoulder, or as to winds on the least days of a month, and forebodings as to Friday, or Sunday, and as to signs of quarrels, or marriages, and frivolus dreams, and the like, and treat them all as the merest trash

TO BE CAST OUT

as science comes, and be no more a burden

as science comes, and be no more a burden to man as he struggles to climb the hill of

as science comes, and be no more a burden to man as he struggles to climb the hill of knowledge.

I am reminded, Mr. Editor, how often in this deceitful world "things are not what they seem;" and that that fellow they call Science is a most powerful revelator; sometimes for the better, and sometimes seemingly for the worse, at least to our feelings. Luma and I were particularly good friends. I loved much, rambled much, admired much and imagined much beneath her silver light, and she seemed allve and warm and sympathizing; but now relence informs ine she is but an old hulk of a dead or dying insignificant little world, or clod rather, with no breath for herself nor ampbody else; that she is cold and lifeless, moves, indeed, in her orbit because compelied to, an inert piece of matter; and even that her smilling face (some foolish urchins said "the old man in the moon") is simulated by used up volcanoes and dead sea waters—no light, but only throws back what the sun gives,—and all waget is simply "glamour," and likely all will soon pass away. It is terrible to know this, but we have to stand it, if we will Know, and I lusist we will. But still for the old friendship of my childhood and youth with my dear Lung. I will save her reputation now from the charge of changefulness, harnessed up as she is in nature's great machine and can't help herself, and wrest her from the supposed position of boss over the fichle rains and storms and winds, a place given by reasoning, but sometimes false reasoning man.

I have wondered, Mr. Editor, how

man.

I have wondered, Mr. Editor, how

THE WILDENNESS OF LEARNING
about SIGNS came into being, and I have answered myself (partially) in this way: It comes of imperfect reasoning and self-asserting knowledge.—but limited knowledge.

Man as a reasoning animal stumbles greatly at first. He soon inde that certain occurrences are conjunctive; that certain things are sure sto be succeeded by certain other things. He thinks there is some connection, and he now conceives of came and effect. About this time, as he proceeds, he begins to think there is a cause for every thing by some underlying power as a chain, though he does not preceive it palpably. He revels in causality, and his pride pushes him to have a ready answer always. And oft he goes beyond his depth, for he will not say he does not know! The old story of the child and the mother well illustrates this:

"Mother, what does the earth rest on?"

"On the back of a great elephant."

"On the back of a great iortoise."

"And the rock?"

"And the rock?"

"And the rock?"

of invariable antecedents and consequents is the height of good reasoning. The present things, then, are truly signs (significant) that certain other thingswill surely be, and hence we learn the invariability of a faw of nature. In material science universal precedence merely is called a cause; for the cause causaus, the cause causing, as a power, the underlying chain, is never discovered. But the height of poor reasoning is when the precedence is but casual and yet is relied on as permanent. An error once started will last its thousands of years. One of the conclusions from an attempt to reason was from some chance precedence of a change of the moon to a change of weather, and hence a cause was supposed to be found. A little learning assumed in its pride great learning, and pronounced the supposition true. False premises, or a failure to observe the surroundings, aided to continue the assumption. I once undertook to-solve the mystery of the conclusions of a moon-man, who generally had good sense, by testing him through the season. I found he was claiming that, if a change of weather came three days before, or three days after the change of the moon, that his theory was sustained. Not so, for a change of the moon comes once in seven days, and three days before the day of change, would take all the time; and three days after the change, would take all the time; and three days before the change, and three days before the change, and three days before the service, it proves nothing in the line of causes that a majority of the changes happen during the greater, time. It is the business of science to correct sech false reasonings and their results.

No doubt, Mr. Editor, you are beginning to question, and so will some of my readers, why so much about the moon? It is this, that I make the moon and its supposititious qualities my example for all the other little myths existing in community, started before science came, and struggling for a continued existence after science has come. And also, will it be too much to sa

will it be too much to say it? including the greater myths such as

WORLD MAKINGS AND WORLD SAVINGS;
also any supposed actual knowledge of the great First Cause, all pretended talks with God, or any revelations by him, or from him or his prophets, or angels, or sons, or aposities, any more than we have at the present day; my thought being that all these have arisen by stumbling reason, some true reasoning, some false; reasoning, and by bold assumptions when reason failed; and must all be subject to the better knowledge sad reason that we call the science of te-day, and our vastly superior spirit-communion of to-day, that we call sciencing Spiritualism; this spiritual science occupying the same office to spiritual and religious matters that material science does to the physical world,—but I should not proceed farther now.

Worcester, Mass., Aug., 1886. E. S. H.

MR. EGLINTON IN RUSSIA. Translated by "V." for Light.

Translated by "V." for Light.

[From the "New Spiritualistische Bialiter."]

The föllowing phenomena took place through Mr. Egilnton's mediumship in the spiritualistic circle of Moscow: On one occasion Abdullah, a control of Egilnton's, appeared, a tall, black-bearded man with a woman and a child. Another time the same spirit showed himself, together with his medium, to all present. Direct spirit writing in the Russian language was obtained between two slates closely screwed together, lying on the table. Direct writing was likewise received between two cardboard slates, so closely pressed together that the pencil could not have moved without abnormal power. One of the gentlemen sat upon these, and felt, while the others heard the writing. In spite of the close pressure of the morsel of lead the corresponding side of the other cardboard slate was without a mark. The numbers of bank notes unknown to everyone present were correctly given in the spirit writing. A question was asked at hazard concerning the word which would be found in a certain line in a certain page of a certain book, without its having been previously seen by any present, and the answer was given correctly in spirit writing, the supposition of thought-reading being thus excluded. Mr. Egilnton had only touched the slates with two of his fingers. Spiritual manifestations frequently took place. A spirit compiled with the mentally expressed wish of Herr Biagonrawow that himself and Herr Lwow should be touched simultaneously. On one occasion Herr Biagol felt that a spirit hand pressed through his coat on 'his right shoulder and pinched the naked fiesh.

In all four séances the chain remained unbroken even for a moment. The medium's neighbor on either side held his hands fast, and bear witness to his perfectly passive demeanor.

We retail this account, much condensed, from Nos. 17 and 21 of the Rebus, and append [From the "New Spiritualistische Blatte

and bear witness to his perfectly passive demeanor.

We retail this account, much condensed, from Nos. 17 and 21 of the Rebus, and append the signatures of the witnesses present in token of the truth of the statements; E. J. Tolstaja, Th. A. Lwow, P. Th. Blagon's wow. A. A. Smagin, E. G. Grek, E. P. Grek, J. O. Jarkowski, D. J. Btagol, and N. A. Lwow. In St. Peiersburg the first three scances took place at the rooms of Professor Butlerow, the fourth at the residence of State Counsellor Alexander Akeakow.

At the first of these scances direct spirit writing was obtained in scaled ordinary elates and is cardboard slates, tightly screwdot ogether, belonging to Professor Butlerow. Morsels of pencil had been previously inserted and the slates marked by all the professor present.

sors present.

Professor Dobrostawin took from his pocket a book, "Bernay's Chemistry." The book was not shown to Mr. Egilnton, and from this book, without looking in it, Professor Butlewick the force of the professor Butlewick the force of the professor butlewing the force of the professor butlewing the force of the force of the professor butlewing the profes not shown to Mr. Eglinton, and from this book, without looking in it, Professor Butlerow selected the forty-sixth page, Professor Butlerow selected the forty-sixth page, Professor Dobrastawin the fifth word to be given. The slate with the question written upon it was laid upon the table with the writing downwards. Mr. Eglinton took the cardboard slate, laid them upon Professor Butlerow's shoulder, and writing was soon heard, followed by three soft taps inside the slate. The latter were opened and these words were found written. "The word is compound—'chimney-giasa." When they came to examine the book, they found that the fifth word on the twelfth line of the forty-sixth page was "glass," the word to remove the word is compound." A facet of the pencil was found to be worn and the corresponding side of the cardboard free from mark, though the pencil was closely present gainst it. No one then present know that such a word was to be found at the place mentioned. When the sealed founds althe were found written. We append the signatures of the professors of the university who were present:—

The late departure element in an extended with a concept word was to be formidable. Its success would mean the division of the church. That parent diocese of virginal morings. It is to lead the middle as long ago as 1607, is still Professant to riginal moorings. The same is tree of a slong ago as 1607, is still Professant of virginal, which claims to have been founds as long ago as 1607, is still Professant of virginal, which claims to have been founds as long ago as 1607, is still Professant of virginal, which claims to have been founds as long ago as 1607, is still Professant of virginal morings. The same is stone of virginal morings. The same is tree of a slong ago as 1607, is still Professant of virginal morings. The same is stone of virginal morings. The same is tree of the parch and ca

Prof. A. Butlerow, Prof. Nicholas Wagner and Prof. A. Dobrostawin.

At the second scance at Professor Butlerow's rooms, the spirit of a female of middle height appeared in voluminous white garments, with a round face and black hair, agranged after the fashion of fifty years back. The spirit came before the curtain, and Frau E. D. Pribytkowa recognized her aunt who had died ten years previously, the recognition being confirmed by Herr Viktor Pribytkow. Then Abdullah showed himself (who is said to have been a Persian prince in the sixteenth century) and disappeared before the eyes of the spectators, becoming smaller and smaller. Afterward, when Egiinton essayed to come forth from the cabinet, a spirit was seen holding him back, so that on this occasion both medium and spirit were visible at the same time.

occasion both medium and spirit were visible at the same time.

The witnesses to this and the following scance were:—E. D. Pribytkowa, W. J. Pribytkowa, A. N. Aksakow, M. P. Gedeonow, Prof. N. P. Wagner, E. P. Wischniakow, and Prof. Butlerow.

The witnesses to this and the following scance were:—E. D. Pribytkowa, W. J. Pribytkowa, N. N. Aksakow. M. P. Gedeonow. Prof. N. P. Wagner, E. P. Wischninkow, and Prof. Butlerow.

At the third scance, which took place at Professor Butlerow's rooms, a small table was placed before the curtain, upon which were laid three sheets of paper, marked by Professor Butlerow, Professor Wagner and Herr Alexander Aksakow, together with three pencils, one red, one blue, and the other the ordinary kind.

A hand was seen to write and then disappear, then the same thing was done by another hand. Afterwards Abdullah came forward. Herr Aksakow asked him to show that his left arm was missing (which he had lost in battle). The spirit selzed the hand of Barbara Iwanowna Pribytkowa and let her feel him on both sides, and she remarked that he had no left fore-arm. At his second appearance E. D. Pribytkowa wished mentally that Adullah might bring her a sheet of paper from the dittle table, and everyone saw him lift up the table and reach it to her. The last time he came forward he disappeared before the eyes of the spectators after he had grown in height and raised himself free above the foor. After him two materialized spirits appeared together—one being a male figure (Dr. Forbes) the other a female, and remained visible for some time.

At the conclusion of the scance the following words in Russian were found written upon one of the marked sheets of paper with the blue pencil:—

"Seitnee explains much, but it will never with its bold grasp comprehend the laws which enable us to manifest and to show ourselves to you. This secret belongs to the future, not to the present."

On the same sheet was likewise writing with the red pencil, in English, by one of Eglinton's controls, named "Frenest."

The fourth scance took place at Herr Aksakow's residence. There were present as well the University Professors Dobrostawin and W. W. Paschutin, Herr M. Gedeonow, and Mesdames M. P. Saburowa, S. D. Bestuzewa, W. J. Pribytkows, and Dobrostawina.

A t

time in the air and such seals again.

At all these séances the medium's hands were securely held. The direct writing took place in full light.

I have only given the principal occurrences at these séances, extracted from the accounts in the Rebus, Nos. 23 and 25.

Once more "The Protestant Episco Church in the United States of America," give its full name, has refused, through House of Deputies of its General Conventito drop from its nomenclature, the wo. "Protestant Episcopal." The resolution troduced by Chancellor and Postmaster Ju and voted down yesterday did not specifically propose to increase." troduced by Chancellor and Postmaster and voted down yesterday did not spet ip propose to insert in lieu of those wor term Catholic, but la was understood the question presented was simply this: the American branch of the Episcopal C the American branch of the Episcopal Churcease to be a protest against the Papary at become the American Catholic Church? is as if the next National Republican Convettor shapid have before it a resolution to dry from the name of the party the words "Nitional Republican," with the understanding that henceforth the organization should known as, say, the Mingwump Democracy.

It is nine years since the late Dr. De Koventroduced this Judd resolution into the Geleral Convention at Boston. He was a manufacture of the state of

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

COMPENSATION.

O sweet the dropping ere, the blush of morn, The starili sky, the rustling fields of corn, The soft air blowing from the freshening seas, The sun-flecked shadow of the stately trees, The mellow thunder and the lulling rain, The warm, delicious happy summer rain, When the grass brightens, and the days grow lo And little birds break out in rippling song!

In that new world toward which our feet are set Shall we find aught to make our hearts forget, Earth's homely joys and her bright hours of biles? Has heaven a spell divine enough for this? For who the pleasure of the spring shall tell, When on the leafless stalk the brown buds swell, When the grass brightens, and the days grow long And little birds break out in rippling song?

And little birds break our in rapping some of the bawn's blush, noon's blaze, and sunset's tender light! O fair, familiar features, changes sweet Of her revolving seasons, storm and sleet, And golden calm, as slow she wheels through space, From snow to roses; and how dear her face, when the grass brightens, when the days grow long, and little birds break out in rippling song!

O happy earth! O home so well beloved!,
What recompense have we, from thee removed?
One hope we have that overtops the whole;
The hope of finding every vanished soul
We love and long for daily, and for this
Gladly we turn from thee, and all ithy blies
Even at thy loveliest, when the days are long,
And little birds break out in rippling song.

Mrs. M. F. Leland has become the sole own-er of the Bloomington, Ill., *Leader*. Mrs. Emma Garrett Wilson is local editor of the Lodega, Ind., *Leader*.

Miss Alice R. Neal is editor and publisher of one of the Washington weekly papers, the News.

News.

The Woman's Standard is the title of a neat monthly publication just issued at Det Moines as the official organ of the lowa Woman Suffrage Association. Mary J. Coggeshall is the editor, and Martha C. Callanau business manager.

Mrs. A. E. Whitaker has edited a Woman's Department in the Southbridge, Mass., Journal, for fitteen years. She has now taken charge of the same department in that important paper, the New England Farmer.

portant paper, the New England Farmer.

Mrs. Abigail Scott Duniway has written a serial story which began September 2nd, in her paper, the New Northeest of. Portland, Oregon. The energy and ability of Mrs. Duniway and her sone, are exhibited in the weekly issue of the handsome paper of eight pages, printed with the best paper and type that can be had, The contents are admirably edited.

The Mrs. The Contents are admirably edited.

edited.

The Woman's Tribune, published by Mrs. Clara Bewick Colby, Beatrice, Neb., is a large four-page mouthly journal, costing only one dollar a year, but worth four times that sum. The editor has fine literary culture, and a high standard is placed before her readers, in a resume of what woman is doing all over the world.

ine world.

Mrs. E. B. Duffey, formerly editor of the Vineland Times, Vineland, N. J., now has charge of the Clarion of Troy, N. Y., a bright weekly paper devoted to the interests of labor. Miss Hirata, a Japanese lady, has just en-tered Western Maryland College for a three years course.

Mrs. Helen M. Gougar has returned from her European trip. She continues her interest-ing letters in the Inter-Ocean.

Ing letters in the Inter-Ocean.

Mrs. Oliphant is writing a series of articles to appear in The Century during the coming year, describing some of the celebrated men and women of Queen Anne's reign, including the Queen, the Duchess Sarah, Dean Swift, and Daniel Defoe.

Mrs. Rell Bell has been appointed contents.

and women of Queen Anne's reign, including the Queen, the Duchess Sarah, Dean Swift, and Daniel Defoe.

Swift, and Daniel Defoe.

Mrs. Bell Ball has been appointed assistant secretary in the Kansas State Historical rooms at Topeka, and has taken up her residence in that city. She was a clerk of committee on enrolled bills in the Kansas Legislature last winter.

To the Empress Regenia, it is said, women are indebted for their opportunity to study medicine in France, she having secured by favor the conferring of a degree on Madame Madeline Bres. She is the salaried physician of the Chalet Theatre, and is distinguished in her speciality of diseases of the brain.

The following is condensed from the Tribute, concerning the demise of a distinguished woman of Boston:

Miss Lucretia Crocker, a member of the board of supervisors of public schools, and a lady prominently identified with educational matters in this city for the last dozen years, died Saturday evening, aged fifty-five.

"Miss Crocker took the course at the State Normal School at West Newton, at which institution she was subsequently, a teacher. She was also engaged in like capacity at Framingham, in private schools in this city and at Antioch College, Ohlo, with Horace Mann. She was elected to the Boston school committee for the term beginning in 1875, when she and five other ladies became the first of their sex to sit in the Boston school committee for the term beginning in 1875, when she and five other ladies became the first of their sex to sit in the Boston school committee for the term beginning in 1875, when she and five other ladies became the first of their sex to sit in the Boston school committee for the term beginning in 1875, when she and five other ladies became the first of their sex to sit in the Boston school bonfol.

"In 1877 she was chosen a member of the board of supervisors, and was the only woman to gain the position. She was quiet, modest and retiring, but a woman of strong mental powers, great abilities and remarkable judgment. She

All who are interested in the higher edu-ation of women, will be glad to read of the ealthy progress of the Harvard Annex, Cam-ridge, Mass. The studies pursued are pre-isely the same gratie as those of the corres-

clealy the same graide as those of the corresponding class in the college course, and many of the professors in various departments of the university give instruction to the young women. The Tribune gave this account of the opening of the annex, on the day when instruction began in the regular course:

"The annex classes began Thursday, as well as the regular lectures at Harvard. There were seventy-four pupils in the annex last year, and the number this year will be larger still. The largest regular classes are, as they have been during the seven years' existence of the annex, in the classics. Greek drawing the greater number and Latin the next. Many of the women who enter have been teachers in the various branches already. Whin the shadow of the Washington elm, the next door to the cosey home of the annex students, an annex preparatory school has been opened under the patronage of Mrs. Arthur Gliman, whose instead is secretary of the annex are here given in a little more than concurse, English and classical; the latter is to fit pupils fore college. The teachers are wonen graduates from Wellesley and from the annex.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. IV. New York: Jehn B. Alden. Price, cloth, 60 cents a volume.

The fourth volume of this admirable work is just from the press and is found to carry out the excelence of the project as promised in the first volume. The collection, so far as it has gone, is very full and complete, and blde fair to be of great service to the scholar and the professional man.

CASSELL'S NATIONAL LIBRARY, New York:
Cassell & Co.
The publication of this series of weekly volumes
conlinnes, and has now reached the thirty-seventh
volume. Each volume contains about two hundred
pages clear, readable print, on good paper, at the low
price of ten cents a volume. The series includes
such reading as Childe Harold's Pligrimage, The
School for Scandal and The Birals, The Lady of the
Lake, Francis Bason, Hamlet, Castle of Otranto and
much more as well known and popular.

This little book aims to present in a manner inter-esting and intelligent to the youngest reader the sim-plest facts about our bodily life. Its object is to stimulate children to learn a few hings about every-day matters of health. The chapters are illustrated, and it will be found a convenient and suggestive out-line of the subjects treated.

THE LITTLE MASTER. By J. T. Trowbridge. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co Another work from the peut of this popular author will be welcomed by the young, for they are always amused and interested while reading his stories. The story is that of a young school master who had much to overcome but succeeded through firmness of purpose and being steadfast to manly principles.

New Books Received.

LIVES OF THE ENGLISH POETS. By Samuel Johnson, LL. D. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price 10 cents. COMPLETE POETICAL WORKS of Benj. F. Tay-lo. Chicago: S. C. Griggs & Co. Price, cloth, \$1.75.

\$1.75.
IDEOLOGY. By Dr. La Roy Sunderland. Boston:
J. P. Mendum. Price, cloth, \$1.50,
IRENE; or the Road to Freedom. By Sada Bailey
Fowler. Philadelphia: H. N. Fowler & Co.
EARTHLY WATCHERS AT THE HEAVENLY
GATES. By Ber. John Chester, D. D. Philadelphia: Presbyterian Board of Publication.

Whooping Cough.

Dr. Barlow, in the Lanzet, expresses the opinion, after a very thorough investigation into the nature of whooping cough, that it is to be classed among the diseases which are caused by the irritation excited by the presence of parasites; and that these are micrococci, which proliferate in large numbers upon the living membrane of the largux and phargux. He also claims for resorcine the power to greatly reduce the intensity of the disease, and to directly lead to its cure. This remedy, which is among the most recent introduced to the medical profession, is applied as a l or 2 per cent. solution, either by a brush or in the form of spray, directly to the mucous membrane of the throat and the largux.

Early November Magazines Received.

THE QUIVER. (New York.) The opening paper is on the Divine Generosity; Arthur Gore writes on the Epistles of the Captivity, and Lord Brabazon tells of the Ministering Children's League! In the papers on False Prophets of the Past, Mahomet is discussed. The serial story is concluded and a new one begun. There are an unusual number of poems and the short stories are numerous and of great variety.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or an be ordered through, the office of the RELIGIO-PHILO-DYRIGAL JOURNAL.]

HISTORY OF THE CONQUEST OF MEXICO, with a preliminary view of the Ancient Mexican Civilization, and the life of the Conqueror, Hernando Cortes. By Wm. H. Prescott. New York: John B. Alden. Price, 2 vols., \$2.25.

B. Alden. Price, 2 vols., \$2.25.

Prescott's linestrated library edition, in two volumes, presents to-day as clear and concles a history of the invasion and conquest of Mexico by the Spaniards as it seems possible at this day to be written. The bloody doings of the invaders in the name of Christianity will remain a blot upon the history of the Spanish Cooquest to all time, and although the historian in this work has stood on as neutral ground as it were possible for any one having the feelings of a man to stand, yet the impartial description of those scenes so vividly portrayed cannot fall the arouse the Indignation of every person who reads the graphic pen pictures presented by the, author, while as the same time fascinating the resder to that extent that he does not want to lay aside the volume until it is read through. The second volume is

HAND-BOOK OF ENGLISH HISTORY. By M. J. Guest and Francis H. Underwood, 4. M. Boston: Lee & Shepard; Chicago: A. C. McClurg & C.

TWEED'S GRAMMAB FOR. COMMON SCHOOLS. By R.F. Tweed, A.M. Soston: Lee & Shepard; Chicago: A. C. McClurg & Co.

The leading principles and facts of English Grammar are here given in a little more than one hundred pages, by one who was for several years supervisor in the Suston schools. The assemble schlocks are presented with much clearmest of statement that a child review years, of continuery training, will find no difficulty in comprehending them. The Appendix, considing of a few pages, is full of vinsulable facts about the fillouts of our languages. It is a book that small be examined by tescheer, and will be popular because of its simplicity and ingenuity.

ume until it is read through. replete with interesting details

The President of the Cambridge, Mass, Fire Ins. Co., recommends Hoods Sarsaparilla as a building up and strengthening remedy.

According to the forthcoming "Life of Lincoln, in The Century, the grandfather of the President who bore the same name, was meseared by Indian just one hundred years ago—1786.

THE ATLANTIC MONTHLY. (Boston.) The Peckster Professorship which treats a question of the day will attract much attention. Mr. Percival Lowell contributes A Korean Coup d'Etat, and Mr. John Fiske has a paper on the Germs of National Sovereignty in the United States. The third paper of the serial, French and English, is marked by interest. Mr. Henry Van Brunt's article on Richardson, the architect, will be read by his many friends and admirers with special pleasure. Mss Murfree and Mr. Bishop continue their serial stories; there is a charming paper entitled Wood-Fears, and some poetry from popular writers. The Blind Man's World is a sketch by Edward Bellamy. And there are besides the usual criticisms, the Contributors' Club, and Books of the Month. The number as a whole is one of unusual excellence. The smallest book in the world is in the possession of the Earl of Dufferin. It is an edition of the sacred book of the Sikhs, and is said to be only half the size of a postage-stamp. lence.

THE MAGAZINE OF ART. (New York.) With its November number the Magazine of Art ends the tenth year of its existence and closes the volume for 1886. The frontisplese is a reproduction in brown of one of Sir Joshua Reynolds famous portraits. A spirited paper is on The American Salou. An account is given of some historic gloves, which is illustrated among others by a fac simile of Shakespeare's gloves. Apple Tree Corner is graphically pictured and the reader quite suries the painters this beautiful retreat. Art in Canada occupies several pages of illustrated letter-press. An interesting paper is devoted to Van Dyck in Antwerp, and is followed by a paper on Medals of the Stage.

THE QUIVER. (New York.) The opening particular and the contraction of the contract

DYSPEPSIA

Canses its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires exterul, persistent attention, and a remedy to throw off the causes and tone to the digestive organs till they perform-their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases. "I have taken Hood's Sarsaparilla for dyspepsia, train which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." Thomas Cook, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheer. Inly recommend it to all." Mins. E. F. ANNABLE, New Haven, Conn.

Mrs. 1:--y C. Smith, Cambridgeport, Mass., was a st. rer from dyspeda and sick headache. She took Hood's Effraquallia and found it the best remeds the ever used.

Hood's Sarsaparilla Bold by all dring lata. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

My. CARROLL, (III.) Seminary. See adv's in last week's paper. NO MORE ROUND SHOULDERS!

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EVERYWHERE. SOLD

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The Future Great City of Kansas.

A New Town, commenced only a few months since, our growing very rapidly, and now contains many fine residences and business houses:

Kanopolis is situated on the K. P. Division of the Union Pacific Railrosd, 21s miles from Raniss City, in the center of Elisworth county, the central county of Kansas, in the center of the grandest wheat, corn, grass, grally, fruit, vegetable and cattle country in the world Kanopolis is no fancy scheme on paper, with lots at \$6 each, but a genuinatown of wood, brick, stone and mortan with the air of business and the life and vim of a growing, prosperous city.

A number of stores are established, a grain elevator is in operation, a steam printing establishment is now running, a large, three-story brick hotel is being built, a wooden mill will soon be in operation, a carriage and spr ing scagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being many actured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the drainage is perfect, the purest water

The Town Site is the finekt in the entire West, the drainage is perfect, the purest water can be had in great abundance, the air is bracing, the climate is delightful and there is overything to induce health and make tife enjoyable.

Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great.

RAILROAD, COMMERCIAL AND MANUPACTURING CENTER Susiness Locations.—Few, if any, places present the advantages that Kanopolis does for use desiring to engage in all kinds of Mercantile pursuits. Merchants now here are ing a thriving business. More stores of all kinds are needed, and can do well, as factories starting and the town is in the center of a county of 1200 inhabitants.

Capitalists should come to Kanopolis, and invest in town lots or erect buildings for etc. Dwelling and business hobses are paying 20 to 35 per cent clear on the investment and town lots are already changing hands at an advance of 50 to 150 per cent over their cost of and 29 days ago. Kanopolis is bound to grow rapidly, because it is backed by a wealthy orporation that has taken hold of the town to make a city of it; hence, lands and lots are founded for churches, schools and colleges, and very liberal and substantial aid in arious ways is given to all kinds of mills, shops and factories.

PUBLIC SALE OF LOTS THYRIBAY October 14 & 15,1886

Don't wait for the public sale, but come now and make your own selection of lots at private sale, while you can get the choicest and those that will advance in price somest. Thousands have made fortunes on real estate in Kaness. One of the surest, safest and seed investments that can be made is town lots in Kanepolis.

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This TEACHER is a jewel in itself, containing any beautiful coces of Violinguist and teaches the great case ping and delivery to express office.

raft, Money Order, or Cash in Registered Letter. Sent C.O.D. if Desired. Address PRAIRIE CITY NOVELTY CO.,

45 Randolph Street, · · CHICAGO

\$250 A MONTH. Agents wanted 90 best cell-

PRIZE Send six cents for postage, and re A PALL L. ORVEING A DESCRIPTION OF THE WORK - WILL SEE THE WORK - CONTROL OF THE WORK - PARTIES OF THE WORK - PARTIES OF THE P moony right away then nee await the workers ab-

WE WANT YOU! allre conrected to a production of the production, employment to represent us its even profitable employment to represent us in every county, falary fit per month and expenses, or a large commission on sales if breferred. Goods magin freety one burn Cutth and particulars Free. STANDARD SILVERWARE CO., BUSTON, MARS.

Best Cough Syrup. Tastes prof. Dec. in time. Sold by druggies.

THE APOCRYPHAL NEW TESTAMENT:

Loting all the Gospels, Rediction, and other pieces, now ex-ton, attributed in the first four-controls, to Jesus Christ, Isla Apostles, and their Conjentionly, and not included in the Heer Testament by its confiders. Translated and now first collec-tion one volume, with positions and tables, and various room and referenced.

CURE THE DEA Irridite, condendate and always is position. All mercentaining or me skipper hand distinctly. Food for illustrated load with indistinction, FREE, Address F. RidCOX, \$103 Readers, N.Y. THE

ABSENCE OF DESIGN IN NATURE

In this Lecture, which was delivered Philosophical Society, the Anther shown th an "over-ruling Providence" cannot be po Price 10 Courts.

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SPECIAL NOTICES.

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are attached.

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tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the write are required as a guaranty of good faith. Rejected manufigripts eanned be preserved, neither will they be returned, unless sufficient possage is sent with the request, when newspapers or magazines are sent to the Journal, containing matter for special attention, the sender will please draw a line around the article to which he desires to eail notice.

OHICAGO, ILL., Saturday, October 30, 1888.

The Inviolable Home.

It was an epoch in the life of man, whe n a nomad he became a householder. Like d beasts he had had his lair, and sometimes he had fought with the beasts for its possession not there could be unfolded his capabilities Industry, thrift, economy, foresight; the do-mestic virtues, good-fellowship, the love of social order, all these grew as the tree grows, fixed by its roots in its native soil. With new responsibilities manhood came, and he as-sumed lordship of the animals of which he had hardly been more than peer.

Then his constructiveness found chance for expansion, and he became a builder. From the cave to the bark-hut or log-hovel was but a step. When he kindled the demestic fire a step. When he kindled the demeste are art made its rude beginning; inventions mul-tiplied, forced by his desire for greater com-fort, and the savage within him began to die. It has been a long time in expiring and is not yet dead. Anger, hate and contention not yet dead. Anger, hate and contention spring into being in natures where it were not ural to suppose their seeds had been exter-minated and principles of goodness had found a congenial soil. Life on the planet, like the planet itself, develops slowly, though with constantly increasing speed; as the at ight, winter gives way to spring, the men-torces quicken, and it is easier to think high thoughts, to do good deeds, and to become conscious of unseen and intangible forces.

Yet man can never safely discard his vital relationship to the hearthstone. No matter how m nanding his intellect, how great his commanding his intellect, how great his achievements, how lofty his aspirations, he is a nomad unless anchored to a home. Husband wife, child, this is the trinity of the religion of the household. Alone, man falls of r ing his highest altitude. The love of the womanly nature, the desire of perpetuation, is a part of his being. Extinguished or repressed it has its revenge, a revenge which in civilized communities is more degrading and destructive than among barbarians. There the arrest or retroversion of virile force wreaks itself upon the beasts of the forest or in war upon each other. But among men of the world it finds an outlet in profligacy and all that terrible train of evils accompanying

it or following in its wake. It is in the order of nature that whatever tampers with the beginnings of life poisons life itself. Drunkenness, gluttony, the de-struction of moral sensibility, of habits of industry, thrift, and morality, are among the more patent results. Deep down in the heart is the blight of decay, that,

tting inward, slowly moulders all."

Whatever drifts and floats, like the algo of wnatever drifts and floats, like the algo of the ocean, is of low development. It has no roots of auchorage, no fibres that draw nutri-ment and gather power from its environ-ment, no vital circulation by which it gives and takes from its kindred. It is a fact, but not a cause: a comet, not a placet. and takes from its kindred. It is also, our not a cause; a comet, not a planet. Drifting through force of egoism and impulse, the man without a home is as desolate as the "Man Without a Country," aye, even more so, for with wife and child the man can make for himself a country in some far wilderness, and esh his life in a small, but perfect,

Happity married, the man becomes a citiand gives a hostage to social law when a
child is born. The home may be only a cabin,
but woman loves the beautiful, and up the
log sides she trails the morning-glory and
pastes rode pictures upon the walls within.
For the comfort of wife and child the husband seeks possession, and then grows a desire for permanence. The cabin gives place
to the framed house, which is still further
adorned. The wife who has worked as hard
indoors as is has outside, in addition to the
strain caused by the birth and care of little

power of a husband to whip his wife, under
the common law of Engiand. The stands as a
monument of past brutallities, or a text, writtue in gross letters, to show the quality of
our progenitors.

But there are unwritten laws, fixed in our
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to husband to

ones, makes use of every art at her command to soften the hard facts of material existence. wants her children to have better oppor tunities and more refined environments that she has had. Perhaps father and mother deny themselves too much for the sake of who come after, but their mutual love and ambition for the welfare of their little brood, is the mainspring of activity, and of

brood, is the manapring of activity, and are the conformity to civilized order, and are the foundation of the arts and nobler industries.

As man rises in development, woman rises also. She ceases to be the beast of burden or the mere housekeeper, and grows to be his friend mpanion. Correlating masculine pow er with feminine affection, she shows a capacity for moral and spiritual insight which had been unsuspected in earlier ages. To the modern nomad—the sensualist, she is a toy, but no to the typically developed man. Rising out of the restricting and depressing influences of that heredity and custom which fostered her weakest and most superficial qualities. man is the peer of her husband, the guide and instructor of her children, the affectional force in ethics and in society. She is not like man and never wants to be: she is only the largest and sweetest and best that it is possible for wom-

Whatever may be the result of co-operation in work, there can be no co-operation of con-jugal affection. There are abnormal tenden-cies to reversion in all growths. There are side-growths and reversions in the human es where there is an arrested development of one faculty or set of faculties. In consequence Mormonism or some other form of polygamy becomes the habit of a few. The nomad and the polygamist are at the two ex tremes of the social scale; midway between in the permanent hom

Vagabondage has nothing at stake but its own miserable existence. Hence, as some one has said of those who follow it, "They war on the homes that might have saved them, and live by plundering on the industrie they should have followed. These men with all their drifting kindred are but physical types of the worst vagabonds, those Bedouins of the social order who haunt the desert of artificial society to prey upon the unwary."

Such Bedouins prate of affection, but deny it the stability which gives sacredness to anything deserving the name. They prate too, of freedom, but their freedom means laxity, not room for the expansion of the whole nature in purity and regularity. Under cov-er of plausible protensions and high sound-ing words, they make their deadliest attacks upon fidelity and social order. In striking a blow at the integrity of the household, they try to undermine the security of the perma

nent home. When one man and one woman separate themselves from the world by forming the relation of marriage, they make a social com-pact with their fellows. It is a sacred partnership, to be entered into honestly and kept loyally. As they are more or less discordant levelopment, so will be their relationship It is useless to expect perfect happiness in marriage or out of marriage; there can be degrees of approximation however. But when aving such tremendous influence over each of the contracting parties is once formed, only the gravest of reasons justifies

Some social philosopher has said that Rob inson Crusoe upon his desert island had nothing to consider but his own welfare. The moment shother person landed upon the shore, his duty toward that person began. His freedom to a certain extent, was thus limit-ed. Had, his wife been shipwrecked and ear. Had his wife been simply and limitation would have increased; the birth of a child would have proved a still greater limitation. Multiply individuals and relations and we multiply individuals and relations and we multiply duties and restrictions. For it is necessary that one does not infringe upon the rights of another. Otherwise, the selfish and graspling, not to say the victous and eriminal, would prey upon the weak and inoffensions.

ive, as wolves prey upon lambs.
In the nature of things, individualism, oft en another name for selfishness, cannot be carried to its ultimate. The sharp corners of the egoist are rasped down by friction with others, and the process hurts. If he cannot, by sympathy, but himself in the place of others, they will put him where he belongs. The social Bedouin will, in time, be confined to his own desert to consort with his fellow out-

Out of general experience grows general entiment, and out of that, legislative enact-

The law may be, and often is, below the statused the more highly developed citriens of the state. In that case, the effort should be to bring the law up to the highest standard, and not transgress it. A law must press heavily upon a large class, before revolutionary acts are justifiable. Often, through the suffering of innocent victims, a righteous rage is kindled which does not cease till such infamous or oppressive laws are swept from the statute book. In many cases these enactments are outgrown and obsolete, such as the power of a husband to whip his wife, under the common law of England. It stands as a monument of past brutalities, or a text, written in gross letters, to show the quality of our progenitors.

But there are numerities laws, first, in our

The intuition of the race cannot be at fault on this subject. Where the tie proves to be a chain, pressing too heavily on the life of one of the parties, or one of them is a criminal or is grossly intemperate or depraved, reason and common-sense declare that the innocent ought not suffer for the guilty.

But there are many cases where it take

years for those who married with the best of notives, to adjust themselves to one another Time and strenuous effort to that end may make the tie tender and strong, at last, and the latter days of such will be their best. Woman must always find her happiness within the four walls of her home, whether it be humble or grand. If the man is the light, is the warmth of the household. Always will she be the heart of the family life, and it is in accordance with experience as well as intuition that one woman and one man should hold together until-death, and that woman should be the high pricatess of the altar of the inviolable home.

Theology and Anarchy.

How far can ecclesiastical bodies be safely allowed to go in establishing canons for their own guidance, not in full accord with the statutes of the country, before their acts become revolutionary or anarchial? This is a problem which sooner or later the people of the United States must be brought to look squarely in the face and solve, in the interests

of the perpetuity of free institutions.

The Statutes of Illinois, and of every State. reflecting the wisdom of the law makers and the sentiments of the people, define what constitutes the proper grounds for the disso-lution of the marital bond; while conventions of Protestants and edicts from the Vatican assume the right to establish a different code, and to refuse a ready compliance with established laws of the land.

It is said by some that the managers of religious sects have the undoubted right to pa such rules and enact such laws for the guid-ance and government of their followers as Shall the people of this nation then allow them to establish a hierarchy or the ruins of the republic, because they would set up the claim that ecclesiastical authority is superior to civil law? Has not this eccle sisstical meddling in the affairs of state unsettled governments and overturned civil authorities of various nations of the old world? And is not the same influence now at work to introduce into the laws of this couatry the same elements of usurpation of priestly authority to overturn our free institutions rhich has wrought so much destruction in the old governments. It cannot be maintained that olutions, the organic laws, the edicts of these conventions and popes, are harmless, as they affect no one but the sects voluntarily yielding allegiance. For it is not true. The Constitution of the United States grants certain powers and confirms certain inherent rights, and confers upon the several States the right to establish constitutions and enact local laws not in contravention of the gener al organic law-the Constitution of the United States. When a law passed by the legislature of any State, or even by the general congress, is not in accordance with the organt, and is so declared by the Supreme Court, it becomes inoperative, being decided to be unconstitutional, therefore null and

But the influence of these learned men pes farther than this in its general reach They are instilling their dogmas into the They are instilling their dogmas into the minds of all whom they can reach, and by this opposition to established laws through a combined antagonism of their entire order, are infusing the masses with a general disregard of all law, and a disrepe t for the civ horities, which is leading on to a state of anarchy or ecclesiastical rule.

We'do not deny to members the right to bind themselves to the decree and the dogma of their church, if they chose, individually; but when that decree teaches disobedience of civil law it becomes revolutionary. if, as some argue, they profess the right to refuse to obey the law of divorce, on the other hand it might be argued with equal propriety, the Mormons have a right to rese to obey the monogamous law of mar-

Now when a body of ecclesiastics, as an or-ganization within the United States, attempts to enact laws for their guidance contrary to the laws of a single State, the act is not only an attempt to abrogate a State law, so far as they are concerned, but rises to the magni-tude of an unconstitutional usurpation of the powers of civil government, both local and general, and becomes revolutionary. If these deductions are legitimate and log-

ical, then the Late Episcopal convention, in its edict on the subject of divorce, took revo-lutionary grounds, and has placed itself side hysids with the anarchists who would destroy by side with the anarchists who would destroy
the law. Only an insame bigotry, manifested
in the unwarranted attempt to place themselves superior to civil authorities, and above
control of civil law, could have lead them to
such profanation of the rights conferred upon them by their organization, or such usurpation of the constitutional rights guaranteed to individuals.

After the Prauds.

The Eastern Star, published at Glenburn
Maine, is after the frauds in Spiritualism in
a kindly but vigorous manner. It winds up
a live editorial on the exposure of a fraud in
its issue of Oct. 15th, thus:

"For the best good of Spiritualism we have placed
the before you and it you think Spiritualism has received fix death blow theory and the Ster lost in infesence, for humanity's sake and your sake look the
public for we emphatically say, that if exposing tracels
will kill Spiritualism, to it set die.

The JOUINAL'S readers will gladly welcome

this Star in the East as a good omen, and a promise of a rational era dawning in a sec-tion of country sadly needing it. The Eastern Star is a fortnightly, devoted to Spiritu-alism, and those who would like to see speci-men copies can, no doubt, obtain them by addressing C. M. Brown, Publisher, Glenburn,

Brief Extracts from Last Sunday's Central Music Hall was, as usual, densely

packed at last Sunday morning's service when Professor Swing delivered a discourse on "A False Balance," taking for his text the following: "A false balance is abomina-tion to the Lord, but a just weight is his delight" (Prov. xi., 1). His remarks were pointd as well as brilliant. With refere extremes of poverty and wealth he said: "No abomination can be greater than a pair of scales in which a half-witted king is made to weigh more than a million of poor serfs, or in whose dishes a man weighs more than a hundred women, or in which a man who steals a hundred thousand dollars has less noral guilt than a negro who steals a melon from a large field. Our jails and penitentia-ries are full of black and white men who have stolen a ring or a watch, or have in the darkness opened a door with a false key, but the freedom of the city or of Canada is awarded to those whose robberies are the most rainous to the most families. When the Lord looks down and sees a single mor-tal making five millions into ten millions and ten into twenty, by a press which simply prints more stock for the market, and then sees a railway laborer go to his hovel at night with only a dollar between his family and the poor-house, the word 'ab em as large as eternity and as black as the abyss of perdition.

"The Battle at the Ballot-Box," was the subject of the Rev. Dr. Fawcett's discourse at Park Avenue Methodist Church, founded on the afteenth verse of the eleventh chapter of First Samuel: "And all the people went to Gilgal, and there they made Saul King in He claimed that Atheism was mother of anarchy. He is mistaken in that respect for many of the Anarchists are de-vout church members. He said: "There is no danger to this country from those who enter the 'Golden Gate.' The danger is from the ignorant vote that enters the Eastern gate. There are in this country to-day 7,000, 000 people who can neither read nor Nearly 6,000,000 of them were born under our flag. At a given age these people, according to our law, have a right to vote. Hundreds of thousands yearly are coming to this country who, though in their own country and in their own language are able to read and write yet so far as their knowledge of this country and its institutions are concerned are as ignorant as midnight. These thou is after a few months' stay under this flag have a right to vote." Dr. Fawcett thinks this is entirely wrong, and is fraught with

The Rev. Dr. Utter at the Church of the Messiah made this heterodox statement: "For my part I do not count the church a supernatural institution."

The Rev. P. R. Ross, of Ingersoll, Canada ed at the Eighth Presbyterian Church. He said: " And as the clay, sand, dust and soot taken from the fith and slime may be come sapphire, opal and diamond, so may the most degraded mortals be reached and created anew by the power and love of God."

The Trinity Evangelical Lutheran Church

was dedicated last Sunday, Dr. Seiss preaching the dedicatory services. He said: "The songs of the joy are sung over what has been achieved, and the Holy One has been invoked to send forth his spirit into it and take possession of the place because earnest hearts have labored and have built a house for the name of the Lord."

True Inwardness of Bennettism.

Those familiar with the doings of the so called Liberal League, and its pers tempt to prevent the closing of the O.S. mails against obscene and immoral printed matter, will recall the activity of one E. C. Walker. He was one of D. M. Bannett's champions, and fired the liberal (7) heart at every convention. The JOURNAL well recalls a memorable scene in Hershey Hall one evening several years ago. Col. Ingersoll was then Vice President of the National Liberal League and, with his wife, was present at the annual congress of the League. The Congress was as usual being steered in the interests of free-lovers, libertines and quacks; in that it still demanded the unconditional repeal of what was popularly known as the "Comstock law," Col. Ingersoll rose, his magnificent form standing in striking contrast with the mass-of delegates, and with burning eloquence pleaf for decency. In its interests and those of the Lesgue he begged the delegates not to re-affirm the demand for repeal, but to ask for such modification as would prevent the abuse of the law. Again and again this eloquent advocate and pleader rose and threw his whole soul and personal influence on the elde of decency. But in vain, his words went unheeded. While he was pleading with an eloquence that would have electrified affi carried the vote of any decent body, a little, wiry, hatchet-faced, insignificant looking young man was continually walking the centre alies, enappling his fingers in the air and uttering sucering or savessite remarks. This delegate was E. C. Walker, and he had vastly more influence in the congress than did Ingersoil. He whipped the great of alor of any and the property of the concealed by the controvers were thrown around him." of free-lovers, libertines and quacks in that it still demanded the unconditional

god. Ingersoli resigned in disgust—only to take office at the hands of the same body later on, be it said to his shame. Walker has remained consistent. Of late he has been one of the editors and proprietors of *The* Lucifer, published at Valley Falls, Kansas. His partner had a daughter sixteen years Notwithstanding the fact that he alady had a wife, Walker cajoled this girl into a free-love compact, with the consent of er father. On the 19th of September this affair culminated. The day following this travesty on marriage, Walker and his were arrested and put in jail at Oskaloosa The girl got ball, but the poor, persecuted Walker still does the role of martyr behind the bars. The craze which made life in prison profitable for Bennett has passed nd Walker will not fare so did his former master.

A Child Born Drunk.

It is said that the infant son of a wellnown citizen of Westfield, N. J., though but just large enough to walk and talk, appears and acta like an intoxicated person. A local physicism, in conversation with a reporter, gave a history of the case. It seems that the parents were very exemplary young people, and began their married life without a cloud to dim their future. No one in the town had better habits than the young husband, but me months after his marriage he lapsed a little from the path of strict temperant One winter evening the man went from his home ostensibly "to watch with a sick member of the village lodge." He really visited Sam Goschalk's tavern. The trusting wife discovered at 9 o'clock that her husband had forgotten to purchase meat for breakfast and went to the market. A stormy wind was blowing and the snow was falling, but as she passed the hotel the sound of a man's voice in song came to her ears. She listened but a moment. There was no mistaking her hus-band's voice, and scarcely knowing what she did, she looked in at the bar-room window and saw her husband there in a state of beastly intoxication. Some time after this little episode a son was born to the parentsa fine, healthy infant, bright and comely. Several months later, when the child began to walk and talk, they took him to the ph cian. The little one could not walk without staggering in a most unseemly and ludierous manner, and could not lisp baby words withont a strange hiccough and hesitation. The doctor, averging that if he had seen such symptoms in an adult he should have pro-nounced them due to intoxication and nothing else, with little difficulty obtained an account of the unfortunate maternal impres sion that provoked the peculiar malady with which the child is afflicted. No line of medical treatment could be of use in such a case and reluctantly the physician gave up the infant boy to endure his strangely miserable

GENERAL ITEMS.

Judge E. S. Holbrook is now located at om 7. Times building, where he will be pleased to see those who desire legal advice.

"The Rationale of Apparitions at the Monent of Death," by our learned contributor W. E. Coleman, published on another page, is respectfully commended to the attention of Prof. Newcomb and all others interested.

Correspondents, without exception, will please bear in mind that all communications either on business or for the columns of the JOURNAL must be addressed either to Juo. C. Bundy or RELIGIO-PHILOSOPHICAL JOURNAL, Strict observance of this request will prevent delays and loss of manuscript.

A. B. French writes that the health of his wife and business interests require his pres-ence at home, hence he has retired from the regular lecture field. Mr. French's services may, however, be seenred for funerals and lectures which do not require his absence from home for more than a day or two.

The Religious Herald says: "Rev. H. R. Wilson, Jr., who missppropriated \$30,000 belonging to the Church Erection Society of longing to the Church Freetion Society of the Presbyterian church, was tried by the New York Presbytery on Monday, October 10th. He pleaded gullty and was deposed from the ministry and suspended from church privileges until he gives evidence of repentnce. The money has been restored by on's relatives and friends."

"Dr." D. J. Stansbury, who has been hold-ng forth in San Francisco as a medium for ing forth in San Francisco as a medium for independent state writing, gave an exhibition on Oct. 10th, before the society of Spiritualists meeting in Metropolitan Temple. He was detected in trickery by Mr. Wadsant August Mr. Dodge treasurer of worth, chairman, and Mr. Dodge, treasurer of the society. Mr. Wadsworth explained to the audience how the trick was done. A number

mony as to Stansbury's methods.

The Toronto Globe says: "There can be no doubt that the spirit and temper of this age are in protest against a great practical error of the church in the past—viz.: that of pressing too exclusively theoretic truth. It is not that men hate and disbelieve the spirit and faith of Christ, though bigots are quick to assert this; no, but they rebel against the claim religious teachers have so long made, that the guesses, inferences, and science of the past are the timit of the thought of the present. The scientific spirit and critical researches of the times that are passing over us, have relegated theoretical, speculative matters to a limbo of oblivion, but they have enabled us to see more clearly the real, historical, living Christ, who was to a great extent concealed by the controversial mists that were thrown around him."

Mormous have more religion to the square inch than any people in the world. Every meeting, from a ball to a theatrical performance, is opened with a prayer and clos nediction. Polygamy is not carried on to the extent it is represented to be. Not more than eight per cent. of the population indulge in the practice. They are far ahead of us in one respect, they marry into eterni-ty.—Rev. M. T. Lamb.

The Medium and Daybreak speaks as follows of Mr. Massey's week night lectures: "To our readers, the most interesting portion of Massey's course commences this evening He begins to deal with the origin of the pop ular religious notions. The last four are of vital importance, and should receive the atntion of Christians and Spiritualists alike What divine is there who understands the true interpretation of the New Testament? Our speakers and "spirit guides" go on reating the old Christian blunders, and thus Spiritualism nurses a serpent in its bosom in following the lead of the orthodoxy in the interpretation of Scripture."

The Rev. Henry Ward Beecher delivered an address in the Rev. Dr. Parker's City Temple London, on "Pulpit Work." He dwelt upon the aid the newspaper rendered to the preach-er. A number of questions were asked Mr. Beecher as to his idea of the doctrine of ret-ribution, and his answers caused intense exnent, several divines rising to their feet and loudly protesting against his views. Mr. Beecher retorted that any man believing in retribution who married, entered society, or smiled. was a monster. He (Beecher) prefer red working through a fear springing from love rather than through fear of the barbaric doctrine of retribution.

Mrs. E. B. Duffey of Troy, N: Y., writes: The cause of Spiritualism has received a fresh impetus in this city since the annual meeting of the Progressive Spiritual Associa-tion. A larger and better hall has been en-gaged, which is well filled every Sunday evenand outside talent secured. The follow ing is a list of the newly elected officers President, W. H. Vosburgh; Vice-President, Wm. H. Lee; Secretary, Mrs. E. B. Duffey; Treasurer, E. S. Armstrong. Trustees: Mrs. E. Gorthy, Mrs. Jane Nevee, Mrs. H. L. Barnes, Mrs. M. Moe, Messrs. J. C. Cooper, Wm. Gard-ber, Harvey Wilbur, Fergus Dodds, Chas. Holman, C. M. Austen, and C. M. Bowman. The prospects are very bright for the present

One of the most interesting figures at the recent Congress of Orientalists at Vienna, was the Hindu Bhandarkar, professor at the Deccan College in Poonah, who wore a snow white turban and sash, and who read in flu-ent English an address on a paim-leaf manuscript in the Prakrit dialect recently dis-covered by him. It deals with the religion of the Jains, a Hindu sect, formerly very prevalent in the Deccan, which occupied a middle ground between Brahmanism and Buddhism, and one of whose tenets was the denial of the sacred character of the Vedas. Prof. Bhandarkar also made remarks on other manuscripts discovered by him, one of which has been published by the Sanskrit scholar Prof. Buhler of Vienna.

Dr. Thomas speaks as follows of the Old World: "In reference to the religious life, we have another matter hard to understand. It seemed to me that it had become old over there and had no vital grip upon the life of the people. Aside from the Americans you ald see few in the cathedrals except old people. The old World seems to be in a w of the past so great that it is impos sible to escape from it, and impossible to rise up to and take something new. Our country, however, was where the poor could rise and the country that is to be. We have the chance to build up a greater manhood and woman-hood, and already have raised woman to a much higher standard than in Kurope. We have placed her beyond working upon the

The Women's Tribune is a paper devoted to the interests of women -woman suffrage in particular—and is published at Beatrice, Neb. We have frequently called attention to it in these columns. Mrs. Clara B. Colby, the editrees, is an enthusiastic worker for women; she is assisted by a number of earnest and devoted women. The Tribune is a spley, bright paper, and well worth its subscription price, \$1.00 per year. A large number of correspondents in different parts of the coun-try send items of the work being done for women in their locality, thereby giving a large amount of information for a very small amount of money. No woman who has any interest in the cause can afford to be without this paper, and it needs your hearty support.

A writer in the Pittaburg Dispatch, main-tains, like all Spiritualists, that the influ-ence of the human mind over the body is reence of the human mind over the body is remarkable. People break out in cold perspiration when in great terror, and cause the hot blood to rush to another's face by a word Grief and anxiety turn the body from paths of health, and sometimes actually modify the nutrition to such an extent that great changes take place. The hair may turn gray or introves and wrinkles come to the face. Nearly every student of medicine, in his early attempts to acquire medical lore, will in turn have marked symptoms of every disease he reads about. Those who are not accustomed to daily contact with diseases, and are easily lappressed, should not read descriptions of human ills, and should avoid medical books, especially, the pseudo-scientific books classed as "popular," such as "Every body His Own Physician." "Dr. Be-and-so's Home Treatment," and their like. The tendency that people have—that is, the tendency that people have—that is the contact that the ottom,

which they read—is one of the bogus doctor's strongholds. He will detail a long list of symptoms which may be indicative of half a dozen diseases, and the reader, who probably s not feel well, finding that three or four of the symptoms fit him exactly, paying no regard to the many laid down which do not fit him, thinks this is the very medicine, or the very doctor, he wants."

The traveling public and that large body of health and pleas re seekers who flit south ward in winter will be glad to learn that a first class hotel is now to be found in the beautiful city of Macon, Georgia. The Hotel Lanier has been re-built and fitted up with odern appliance. Best of all, Mr. f. D. Crawford, already personally known to many of the Journal's readers as a competent ho-tel man, and Mr. J. G. Campbell, formerly of the Bates House, Indianapolis, are the lessees. These gentlemen who made such a grand success of the Hotel St. Louis at Lake Minnetonka this summer will, no doubt, greet a host of their old friends this winter.

The deliberations of the Presbylerian Sy-nod of Pennsylvania and West Virginia, of Mexico and Western Africa, which has been in session in Pittsburg, Pa., were enlivened by the introduction of a resolution which is intended to drive heterodoxy out of the church. Among those who are said to have departed from the ancient faith are certain of the professors of theology in the seminary at Andover. The resolution or overture was presented by Dr., Plerson, of Philadelphia. It denounces the future probation idea and other hereeles in vigorous terms. Dr. Pierson, author of the overture, defended it in a scath ing speech. Other prominent churchmen also spoke in favor of the measure. The overture and the discussion upon it were the only topic of conversation. Dr. Pierson's pointed remarks against the future probation dogma remarks against the three properties were construed as making unmistakably accusations against certain well-known Presbyterian ministers and theological professors. There are few who are not in sympathy with the sentiment of the resolution, but so pose it on the ground of expediency, claiming that to indorse the resolution would show a disaffection in the church and create a bad "If the doctrine of probation impression. after death is true," said a minister, "it would be a great deal better if the heathen never heard of the Gospel."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WILL be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebted, d remit for a year in advance.

Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this off

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how

Specimen copies of the JOURNAL will be sent free to any address.

Indian Day and Harvest Moon Festival at Onset.

tor of the Bellgio-Philo

at Onset.

To the Emitor of the Retizio-Philosophical Journal:

The annual celebration of Indian Day and Harvest Moon Festival was duly observed at this place Saturday and Sunday, Oct. 9th and 10th, under the auspices of the Onset Bay Grove Association, President Wm. D. Crockett presiding, assisted by the Ladies' Industrial Union, the Onset Bay Lyceum with its corps of able officers, and a general response from the dwellers at the grove. Charles W. Sullivan was chairman of the committee on hall decorations; Mrs. G. F. Howe chairman of the committee on supper, and Mrs. Sadie-P. Andrews chairman of fancy needle work and sale table. The several committees were ably seconded by good and earnest workers, to the end that this celebration should be a perfect success. Parties for a week and more have been to Hog Island, and have scoured the country for evergreens, vegetables and fruits of the land as a contribution for the decoration of the Onset Temple. Large trees of cedar and pine had been placed upon the stage in such a way as to present to the eya miniature forest behind the foot-lights of the spacious stage. An Indian's wigwam had been erected, and without stands the brave and his squaw, the former with how and arrow, standing in easy position at the left center. The squaw is superintending the cooking, a large iron kettle being suspended from the tripod, the fire being represented by brilliant autumn foliage and gold and silver tinsel. In the center inclines the papose. These three figures are perfectly life-like, the costumes worn by them being genuine Indian and the property of Mr. Sullivan. In front of the stage is artistically arranged the produce of the season—vegetables, fruits, etc. The brilliant autumnal foliage is in abundance. The gardens of the place have been taxed for the flowers which are exhibited in great profusion. Large plants, potted for the occasion, occupy prominent positions at the entrance to the stage and on the stairs leading to the same. The word "Harmony' in evergreen, surmounted by a

sweet communion with their native soil. Dr. I. P. Greenleaf, to whom we credit the origin of the Indian celebration at the time of the Harvest Moon at Onset, always reported their arrival at this season of the year, many others among them. C. W. Suilivan, Mrs. Dr. Sturtevant and Mrs. E. S. Loring, each having the power of clairvoyance, add their testimony, and those present at these gatherings can but realize the fact of the Indians' spirit presence.

can but realize the fact of the Indians' spiritpresence.
At 2:30 o'clock, P. M., Saturday, the 9th of
October, President Crockett called the meeting to order, consisting of nearly 500 persons,
and in a few words said the meeting was for
our Indian friends in spirit-life, who he believed were present with us in larger numbers than ever before, and he invited all mediums having Indian controls to give way
for them, and let them speak as they felt, as
the platform was free for them.
The musical director being too ill to be
present, your scribe assisted by Mrs. Eva Cassell upon the plano, led the audience in singing "America." Invocation by Miss M. S.
Shelhamer, of the Banner of Light. Remark by Sidney Howe relative to schools for
the Indians.

Mes Whitlock, under Indian control, con-

marks by Sidney Howe relative to schools for the Indians.

Mrs. Whitlock, under Indian control, contrasted the Indian Day with the white man's Independence Day. Lone Star spoke words of greeting and thankfulness through the organism of Mrs. E. S. Loring. Miss. M. T. Shelhamer spoke of the gratitude of the Indian for favors received; also spoke of the benefits received from Indian controls. She said she believed she volced the sentiments of her brother and sister mediums in acknowledging real benefits from the control of the Indian spirits. Halr Belle, one of her controls, spoke words of good cheer for all present, and wanted to send big love to Mr. Sullivan, who was too ill too be at his post of duty. Mrs. Shelhamer volced word of thankfulness from Dr. I. P. Greenleaf for the beautiful display and happy observance of the Indian's Day at Onset.

Onset.

Remarks of a thankful nature and spiritual tests were given by Prairie Flower, through the organism of Mrs. A. E. Pennel. Mr. Hains, under a very powerful control, said he was commissioned by the Indians present to tender the Association through the President, the heart-felt thanks of the spirit Indians from the opportunities of the present hour, the day we celebrate.

Mrs. Whittier, of Onset, spoke cheering words for the Indians from the Pacific Slope, and, under control, sang a song as given at the native gatherings. Mrs. Dr. Sturievant, under control of her familiar apirit, Elise, spoke of the Indian corn or beautifully traced and placed among the decorations upon the stage. It was presented to the Association by W. F. Whitmarsh, of Pembrook, Mass., as coming down in a direct line from generation to generation from the Narraganett tribe, to which she belonged. Mr. Whitmarsh was present and coroborated the control's statement, by giving some five or six generations of its lineage. Mr. B. H. Bowm at this juncture handed in a stiln spear-head, which Elise said came from the same tribe. This spear-head is about sight inches long by three and one-half wide at the widest point, and weighs about twenty ounces. Elsie's remarks were of a historical nature and were very interesting.

A lady, whose name I did not get, came forward and sang in a pleasing style and manner. "O White Mait. Let Me Go!"

Starlight, through the organism of Mrs. Sarah R. Stevens. of San Francisco, Cal., addressed the meeting at length. She said that the occasion made her very happy, as she was able to stand there with her own motto (Harmony) over her head, wrought by the hand of those who understood its beauty, and over that motto arose the star of hope, symbolical of trust in the ability of higher powers, to bring harmony out of discord. Around her she saw the fruits of an earthly harvest, in all their variety, each one right in its own place, and accomplishing the purpose for which to be and the soul to sweet munic, even like undevel

disposed of every article upon the sales table, and mourned because the supply was not equal to the demand, and promised to do bet-ter next season.

ter next season.

In the evening the spacious hall was well filled, the doors being ajar for free admittance. At 7:30 P. M., the following episode took place, which was a very pleasing occasion. Mr. C. W. Sullivan stepped forward and

sion. Mr. C. W. Sullivan stepped forward and said:

"Friends, it is with great pleasure that I come before you at this hour to perform a pleasant duty in presenting to the Onset Bay Groya Association this beautiful portrait of the kind and familiar fare of our late arisent friend and brother, Dr. L. P. Greenleaf. He was ever the true friend, and, indeed, kind brother, given to kind acts, faithful in the performance of all dufies and generously devoted to humanity. It gives me double pleasure in presenting this picture because he was my friend indeed from my early years. Though no more we behold his earthly face, yet let this picture act as fitting tablet to the memory of him who was always alive to the best interest of our glorious philosophy of truth everlasting. In presenting this picture to the Unset Bay Grove Association in behalf of a few of his friends, let me add a wish that It may be followed by many other familiar faces of the past workers who have borne the burden in the heat of the day, and who now bless us by their spirit presence to cheer us on in all good works for truth and humanity. Therefore to you, President Crockett, I present this picture that it may grace the walls of this beautiful Temple."

President Crockett replied, in substance, as follows:

"It is with deep felt emotion that I receive

the walls of this beautiful Temple."
President Crockett replied, in substance, as follows:

"It is with deep felt emotion that I receive on behalf of the Onset Bay Grove Association and my associates, this life-like portrait of our arisen brother. For many years he was closely identified with this Association, and his every thought and act was for its properity and usefulness. As a lecturer he was sincere and earnest, devoting his whole time to the cause he so much loved. As a gitzen he was above reproach—kind and lovable as a child, his heart ever beat for the good of all. Ever looking for the bright side of life his mantle of charity was ever ready to cast over the errors of his fellow man.

"Mr. Sullivan. I wish to return to you and, through you, to the kind friends who have so generously contributed toward this presentment of one we all loved, mine and the Association's heart-felt thanks. As we look from time to time upon this picture, it will remind

ciation's heart-feit thanks. As we look from time to time upon this picture, it will remind so of one who made the world better for having lived in it. Again I thank you."

This episode closed by the audience singing Auld Lang Syne. "Charles W. Sullivan was then controlled by the late Dr. I. P. Greenleaf, and in form, features and expression was an almost perfect personification of the Doctor in earth life. His remarks were insteaded to in silence and were richiln personal characteristics of the man.

sonal characteristics of the man.
Sunday, the 10th, Miss M. S. Shelhamer, of Boston, under control of her familiar splrit, Red Wing, spoke in the Temple at 10:20 o'clock, A. M., taking for her subject, "The Influence of a Race." The lecture partook largely of a historical and legendary account of the Indian race in the United States, and was were interesting. vas very interesting.

Thus closed the most successful Indian Day and Harvest Moon Feetival that has ever been held at Onset.

Onset, Mass.

W. W. CURRIER.

General News.

boin beld at Omes.

General Xens.

The world's champlonchip in base-ball was the consistency out of disord.

The world's champlonchip in base-ball was the consistency of higher powers, to brigh among variety of higher powers, to be fell the transfer, each to see right in its own all the control of the proper for the self the control of the proper for the self the control of the self the self the control of the self the

The Most Densely Populated Place.

The Most Densely Populated Place.

It has been for a long time asserted and believed that the Island of Barbados, with 165 square miles and a population of 175,000, which is 1,654 persons to the square mile, was the most densely inhabited portion of the earth's surface. From a communication of Mr. John Worthington, the Consul of the United States at 'Valletta, Malta, it appears that in the matter of density of population Barbados must yield the palm to Malta. That Island contains 142,500 inhabitants (exclusive of the British garrison and visitors and non-residents), which is an average of 1,500 to the square mile. The city of Valletta contains a gread plethora of population, its area being 0.318 square mile, and its population 24,554 a population of 78,157 to the square mile. There is one specially populous quarter of Valletta, known as the Manderaggio, the area of which is 0.004 square mile, or 2.55 acres, wherein dwell 2.544 persons—a copulation of 630,000 souls to the square mile.

Scrofula, salt rheum, all humors, bolls, pimples,

Scrofula, sait rheum, all humors, bolls, pimples, and diseases of the blood, general debility, dyspepsia, billiousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

SCOTT'S EMULSION OF PURE

Cod Liver Oil, with Hypophosphites, For Lung Troubles and Wasting Diseases. Dr. J. SIMONAUD, New Orleans, La., says: "Scott's on is the finest preparation of the kind ever brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

A New edition of a once popular work is about to be published by Mr. J. Burns, 15 Southampton Row, London, Eng., "The Economy of Human Life," the original of which is said to have been translated from a manuscript found in Thibed, and transmitted from Pekin to Lord Chesterfield. As a system of morals it has always been held in high esteem.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me " " " " but the remedy has removed it."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can rec-oumend this Company to do as they agree, and or ders intrusted to their care will receive prompt at-tention.—St. Louis Presbyterian, June 19, 1885.

Piso's Cure for Consumption is the best Cough nedicine. 25 cts. per bottle.

Glenn's Sulphur Sonp heals and bea German Corn Remover kills Corna, B Hill's Hair and Whisker Dyo-Black & Pike's Toothache Brops care in 1 h

Business Jotices.

Physics and Metaphysics. An able exposition of the marvel of the agr, heal-ng disease without medicine. Price, 15c. Mrs. M. I. Phelon, C. S. B., 629 Fulton St., Chicago, Ill.

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The Ladies Aid Society meets every Wednesday afternor nat three o'clock at 128 West 48rd Street, New York.
The Poole's Spiritual Meeting of New York Lity, has removed to Spenoer Hail, 114 W. 14th St. Bervices every Sunday at 220 and 745 y. W.

Fig. N. JONES, Conductor.

Metropolitan Church for Humanitz, 251 West 28rd Str.

Mrz. T. B. Stryker, services Sunday at 11 z. M. Officers: 6
D. Carroll, President; Oliver Eussell, Vice President; George E. Perize, Secretary; F. M. Maynard, Tressurer.

The First Society of Spiritualists of Saratoga Springs, N. T. E. J. HULING, Secretary

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sewdealers in San Francisco, Cal.: Cooper, 746 Market Street, Goldsmith, 10094; Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Street. And at the Spiritual Meetings.

S. M. Baldwin & Co., 207 414 St. near corner Pa.

d from earth to spirit-life at his home in this village

in the spin year or age, Aumon use of the party insectigators of Spiritualism in this State. He was born in Vermont. He was a kind over the party in the spiritualism of the spiritualism



The Physician's Favorite! A predigested, non irritative easily assimilated foot indi-ated is all weak and inflamed conditions of the digestive

gar It has been the positive mane of saving many fives, saving been successful in handreds of cases where other

The Most Nourishing. Most Palatable,

150 MEALS for an Infant for \$1.00. RASILY PREPARED. At Druggists, 25c., bjc., \$1. 28° A enhable pumpites on "The Nutrition of I funts and Impalitat" tend "res on application.

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SEND YOUR ADDRESS for a copy of The Play of Mealth with list of busin on Playment America and network Typichetagy, Meanwriten, Meanwriten, Property and Security Oct., 755 Proceedings, New York, Mar. Prival & WHILE OX., 755 Proceedings, New York,

The Cheapest in the World! fully lit. for 5 mm.

Toices from the Leople.

INFORMATION ON VARIOUS SUBJECTS. for the Retigio-Philosof Autumn Days.

BY JULIA GREAT BURNETT. ir is indened with perfume a comes with Autumn's bright glow; wer the hillitops and meadows, andows are signting and low.

day with its beauty is waning, feathery clouds disappear; the kntydid's call is retaining notes which were answered last year.

e whippoorwill's voice in the treetop, ams lonely and end to me now; alle the mocking-bird's song in the distant mournfully plaintive and low.

e whispering breezes around me, s sweet with the breath of the night; their silken chain they have bound me aptive—I yield with delight. beautiful, beautiful Autumn! still linger, bright Queen of the year! four robes of the gold and the crimeouse made for royalty's wear.

The wealth of the harvest we bring you; The wealth-of the meadow and field; The ripe, mellow glow of the orchards, The purple of vineyards we yield.

All nature must bow at your bidding, And list to the volce of your lay; Like a leaf in the wind you are filting— Oh, stay with us beautiful days!

A Benign Spirit Cures a Paster's

ribes the Cure to the Presence of Christ

wing narration illustrates the present bly gifted with healing powers, e enterjained the idea that the be

's wife enterjation' the idea that the benign too was Jesus.

Ing been taught that Jesus was the only belien of God, she would naturally think that south the could cure her, hence her prayer exity to him. It appears from the account given ins. Rev. S. C. Kennedy, whose busband is pascentre Point M. E. Church, Brazil, Ind., is the be has had the remarkable experience. She victim of chrome corporeal endometrius, with danti-flucion, one c. the worst diseases were subject to. The blight of her earlier years, it nature life in her complete prostrafig months she had been unable to leave her. The best medical aid the State afforded was the without avail. But her story—In her ut without avail. But her story-usge, fortunately, is in substance

ny deepair I turned to the Great Physician answered: "Trust in Me and thou shalt be

n my despair I turned to the Great Physician, o answered: "Trust in Me and thou shalt be ided."

o answered: "Trust in Me and thou shalt be ided."

she night, in the midst of an interesting revivaleting in the church, I spent an hour in excrest yer, called to mind the compassionate Savior
lie he was on earth bealing the leper, unstopping
ears of the deaf, opening the eyes of the blind,
I saked: "Is He not the same Jesus to-nighti"
gyred for some evidence if I was to be healed.
I maked: "Is He not the same Jesus to-nighti"
gyred for some evidence if I was to be healed,
mmediately a heavenly presence (spirit) bowed
wa over me. O, the unutterable biles of that hour!
rayed earnestly and with a faith that took hold
on the promises of God. Two or three times the
sence seemed disposed to withdraw (conditions
being favorable), but remained at my importunThis continued for about twently minutes, when
ras more than ever convinced I was to be healed.
presence slowly departed, but left the comfortwho seemed to say, "Thy faith has saved thee,"
spected the healing that night. I mentioned the
tere to uo one, and after the family had retired I
sewed my prayer for the healing. Christ is healrespirit probabily was very near to me. If I isy
my back he stood at my feet. If I turned on my
a has stood at the side of my bed. If seemed I
at sleep. A voice said: "Ganst thou not watch
the me for one hour!" Sleep and weariness detest. I prayed till the clock struck one. The
set the said: "Ganst thou not watch with me
the chour?" I said: "To on the lock of the content of the
to be content and the prayer and
the hour?" I said: "To sunt be on the watch with me
the chour?" I said: "To sunt be on the watch with me
the chour of the presence of Christ in my

1, and pearer the point he desired me to reach.

1 and of the content of the presence of Christ in my

1, and pearer the point he desired me to reach.

1 and the said: "Canst thou not watch with me the
definition of the presence of Christ in my

1,

d more than a mile to visit a ny domestic, and took charge a, doing washing, ironing, , which I have continued to mestic, soling washing, iron-ich I have continued in addition to the bu-r's wife. My soul box adoration to him w

Mrs. Girling, a remarkable Englishwoman died recently at the Shaker Ecosmpents 4 Hordie after a long and paintal illness. The scene is the camp was brond description, so deep was the grief of the community, who will now, in all probability, been supposed to the community, who will now, in all probability been and more wild, foretold the destruction of the city of dependent upon charity. Like Joanna Southouts as a prophetes in South London nearly a century as not more wild, foretold the destruction of the city that she was a semi-Plutine personage, but that is well-as and more wild, foretold the destruction of the city that she was a semi-Plutine personage, but that is should never teste of death. Her decesses will store by try the fifth of the few followers that remains the community of the city and the state of death. Her decesses will store by try the fifth of the few followers that remains the state of death. Her decesses will store been fitted on the subject. He began to neglect his work, and on the subject is sold to have been community as containing the subject of the wind to the street of the winds of the winds of the winds of the winds of the subject of the winds of the winds of the subject of the winds of the winds of the subject of the winds of the winds of the subject of the winds of the winds of the subject of the winds of the winds of the subject of the winds of the subject of the winds of the winds

Delusions that And Ready Followers.

The New York Tribuns a short time since contained this notice;

"Mrs. Hannah Martin, the founder of the new religious sect on Walnut Hills, which calls its members "the perfect ones," gave a description of her sect today. She is a small, black-syed woman, very nervous and excitable, who talks rapidly and gesticulates freely. Except for peculiar insets no one would suspect her of being a woman of singular character. She was saked: "Is it true that you are recognized and worshiped by your followers as the Delty?"

"That question I cannot answer," she replied. "All I can say is that I have passed through all of the condition of godiliness, but retain my earthly form. I am not the Hannah Martin that you think you see. I am more than that. It is here that my followers are upholding the glory of God; right here in His own temple."

"How long have you been imbued with this pow-er, Mrs. Martin?" are ago, while a member of the "Just eight years ago, while a member of the Mathedist church across the way, I received a prom-Mrs. Martin?"
"Just eight years ago, while a member of the shodist church across the way, I received a prom-from God that as the expiration of a certain time a would send his spirit into my body. About two mits ago the time elapsed and I felt myself lifted from the world." My sister had the same promise d she too was possessed of God. Since then we agathered our little band around us and we are pay in eternal life."

When'did you begin to take on this way.

and she too was possessed of God. Since then, we have gathered our little band around us and we are happy in sternal life."

"Wher did you begin to take on this goaly spirit?"

"At our birth. It came to us gradually, but we (meaning Mrs. Brooke and berself) have, been constantly growing until we have reached perfection."

"Then you believe that a person can become absolutely perfect on this earth and in this life,"

"I don't believe it, but I know it. The glory of the Lord is right here. You can see it" (gesticulating as if meaning herself.)

This calls to mind the strange story of Matthias the prophet, which we give below:

In 1882 there appeared in the city of New York a fall man with a poculiar cast of countenance, who attracted much attention by wearing a long beard,—a thing not then in fashion. He claimed the title of Matthias the Prophet, and declared that he was the spirit of truth had the spirit of truth had disappeared from the earth at the death of the Matthias mentioned in the New Testament; that the spirit of Jesus Christ had entered into that Matthias, and that he was the spirit of Jesus (hrist had entered into that Matthias, and that he was the spirit of Jesus of Narareth; that Jesus Christ, at he second appearance, was God the Father, and that he (Hatthias) was himself God the Father, and that he (Hatthias) was himself God the Father, and that he (Hatthias) was himself God the Father, and that he (Jesus and Jesus and

such a pitch of religious excitement that, they were ready to receive an impudent, gibbongued impostor, who made great claims to superior excellence. Matthias claimed that he was east to proclaim a new order of things. One of the foundation stones of the new-order of things seems to have been the doctrine, which he realously preached, that the earth and all it contained was his own. His followers believed it, and Matthias practiced it to the fullest extent. He taught and practiced that feating, not fasting, was the proper religious duty. He occupied the best apartments in the houses of his followers, dressed in the richest fabrics, rode out every day behind fine houses and in elegant carragues, and otherwise used the possessions of his followers with a lavish hand. Matthias claimed to have performed miracles, and to have done many things demonstrating his divine power. He gave his followers what he claimed was the missing parts of the Bible, including the book which John atta, spoken of in Revelations. He taught that all diseases were devits, and professed to have the power to cast them out. Claiming this power, he declared physicians to be useless. From New York—where he had been entertained by his followers over a year—in August, 1833, he came to Sing Sing, where he was sumptuously entertained by one of his followers, Elijah Pierson. So strong a hold did the impostor secure upon his followers that he obtained a deed of all their property, and they became his subscripted servanta obeying his wishes to the letter. By the eping of 1854 matters began to culminate. Mr. Folger, one of his chief supporters, owing to the extravagued of Matthias, was forced into bankrupter, with debts amounting to \$220,000. In July, 1834, Mr. Pierson, with whom Matthias lived, was takenysuddealy sick, and in a few days died. During his sickness Matthias would allow no physician to be called, and took entire charge of the sick man. Many starkes wore told in Sinn Sing about the death Mr. Pierson, with whom Matthias lived, was takensuddenly sick, and in a few days died. During hissickness Matthias would allow no physician to be
called, and took entire charge of the sick man,
Many stories were told in Bing Sing about the death
of Mr. Pierson, and the result was that a, coroner's
irry was summoned, the body of Pierson was examined, a chemical analysis made of the collients of the
stomach, and in the end Matthias was indicted for
the murder of Pierson. Folger's eyes then became
opened, and he obtained an indictanent against Matlias for obtaining money from him on false pretenses, viz: that he was God the Pather, and had
power to forgive-dins and communicate the Holy

was born in the town of Cambridge in this county.

He was left an orphan at an early age, and was
brought up in the family of a farmer in the town of
Cambridge, belonging to the auth-outpuber branch of
the secoder church. At the age of twenty Matthews
came to the city of New York, and worked at the
bad partially-learned in the country, and in which
he had partially-learned in the country, and in which
competed he became a first-class workman. In a
few years he accumulated sufficient money to return

Cambridge and beginning the large mas a country.

God. He denounced the congregation as sitting in darkness. He was ejected from the church, and abortly afterwards returned to Albany, where he assumed the name of Matthias and claimed to be a Jew. He then started on a mission westward, going as far as Arkanssa, and from there working his way eastward to New York, where we find him at the beginning of this article. Truly a strange caree. Mrs. Howard Martin seems to be trying the same role. The charitable will call her a crank. The probabilities are that like Matthews she is elimby an impostor preging on the weakness of her followers. Washinton County Post, N. Y.

"Teachings from the Spirit Side of Life."

"Teachings from the Spirit Side of

Life."

I have received a small book bearing the above
title, written, it is said, by spirits that seek to help
the fallen and to keep them from further error; and
to give to the good coprage to persevere to the end."
The work was published in San Francisco in 1889,
and copies are for sale at James K. Cooper's, 746
Market street. Price, in pamphie form, 30 cents.
The name of the psychic or medium through whom
the "Teachings" were given does not appear in its
pages. I have carefully read the book, and find in it
much that is valuable and worthy of heed by Spiritnalists and all mankind. Portions of it seem addressed to bpiritualists more particularly, though all
of it bears applicability to the wants of humanity in
general. The "Teachings" as a whole may be cissed as didactic, axiomatic, and apothegmatic; afrismany solid chunks of wisdom are contained therein.
As indicative of its general character, some extracts
therefrom are appended; the italics are mine,—inviting, attention to sentiments embodying, in my opinion, pregnant truths.

"He who lives to discharge his duties to the world
and to binnelf faithfully will live to follow this line
in the spirit life. He should be of the same character on earth that he expects and wishes to be when
he passes to the eternal life." "He is the power for
good who is able to say, 'I hold every passion in subjection.' He is foolish that lets his temper take the
place his good 'indement should,—the foremost
place in his power. He is the one to avoid that lets
his passion have full sway." "Let them [mortials]
introduce luto their daily lives the thought that life
is very short in the earth-sphere, and that it is best
to live so as to begin the new life with a clean soul."

"He that persists in evil-doing deserves the soun," "He
that fears to disturb the people still put the best ha
to much to be desired,—the riches of the soul," "He
that fears to disturb the scopie still put the best ha
town had been and believed,—it they are no

too much tanget.

"See the words of those who believe in re-incarnains,—there is little in them to prove the truth of
the theory. In the words of those who do not so believe, you see the proof of the impossibility of this
theory. See the practs of children,—are they to be
answerable for the conduct of a spirit foreign to
themselves, that has chosen to take possession of the
little body that they caused to come into this life?

"I so, who can tell what nature this being may deanswerable for the conduct of a spirit foreign to the melves, that has chosen to take possession of the little body that they caused to come into this life? If so, who can tell what nature this being may develop, and in what direction to train him? And do the efforts of the mother for the child's good before his birth count for nothing? It is not seen the child has the characteristics of the anostory: If this, then, proves the rule, shall any dare make an exception? To be re-incarrated would be to lose many years of time, as many years must be passed in the earth-life before the experience of the former life could be of swalt. This spatid, be folly, as one could so much faster progress in any spirit to put the spirit one, to the son, that it may take possession of the body. This, some say, the spirit does, that has lived his earth-life in vain. The belief in his monstrous lie is the fashiou to some who life in darkstrous lie is increased in the strous lie is increased by the strous lie is increased by the strough of the strough of the strough of the strong of the stro

bation.

In an age of general delusion the best of men may cherish the most absurd optilons. In an age of superstition Sir fhomas More and Sir Matthew Hale were partial fanatics. But this is not such a period, and the notion that the myrisds of heathen are in a hopeless and painful eternity can not but speedily die. The American Board can do nothing for the restoration of that doctrine; its illness is unit of eath. In this the time of the final dissolution of that thought, the Christian mind is compelled to that thought, the Christian mind is compelled to the state of th

Music and Character.

BY PROPESSOR DAVID SWING.

mined by the presence or absence of the musical faculty. It passes as an axiom that—
The man that hath no music in himself
Is fit for treason, stratagems and spoils;
Let no such man be trusted.
But in this teaching Shakespeare was acting the part
of apoet, and what he said must stand aside until it
can receive confirmation. Postry is best fitted for
telling us what we already know, and can not inform
us like a history or a science. When the same dramatist asys: "I am never merry when I hear sweet
music," he expresses for us a sentiment for which we
had never before found a good utterance. We are
glad to have him thus tell us what we know.

"The man that hath no music in himself " may be
a William Penn or a George Washington, and is not
under the least cloud of dishonesty, while the man
who slugs may love to ply his art on a pirate-ship
while he is dividing the booty from a rich merchantan. After the immortal Shakespeare has said
something it always remains for the matter to be
submitted to investigation. Congreve said:
Music hath charms to scothe the savage breast,
To soften rocks or bend a knotted dak.

Dat after all this fine poetry has been declaimed,

Music hath charms to soothe the savage breast,
To soften rocks or bead a knotted cak.

Dat after all this fine poetry fine been declaimed,
the earlages will roast a prisoner to the tune of all
the instructuration of which they know anything, and
the organist of a Christian church will draw much
of his happiness from shooting beautiful birds in
the groves of his fellow man. The Humane Society
discovered that one such organist had gratified his
nature by the death of 400 birds.

It thus seems that men without the musical seems
may be gentle and most kind, while men having that
faculty may possess a cruel nature. The fact in this
doubtful case must be that the soul has a thousand
possible qualities, and that some of these strings may
be broken synthout involving a perceptible loss. All
persons can recall most kind friends who have no
musical perceptions. One of the most tender-bearted and most benerolent men in Chicago, an elder in
a Presbyterian church, has no power to appreciate
music, and has said that a worship without any music
would always be satisfactory to him. That he might
not be a yet kin'er man, had be music, can not be
eafirmed, but the point is this, that the human soul
is too great to be dependent upon any one fine art.
It is like a continent, where, if one district suffers
from drouth, other districts supply the general market from their abundant showers. Where the seene
of sound is wanting, justice and sympathy may be
large, and thus make ample compensation for the
broken harp-string.

The posts must not begulle us into the belief that
If a man does not like statuary or painting he will
staal, and that if he does pot love all the fire line arts,
he is fitted to be a bank, cashler. New conditions of the
house harp-string.

The posts must not begulle us into the belief that if a man does not like statuary or painting he will staal, and that if he does not live all the fire line arts, he is fitted to be a bank cashler. Nero could fiddle, if report be true, and one of Chicago's defaulters and cheats was a fine planist. Plato had no hope for any one who did not love geometry, but this test was more reasonable than the musical test of "The Merchan' of Venice" because if a man could not appreciate geometry he was wanting in the reasoning faculty—a faculty at the very basis of conduct.

Music is simply one of the many educational influences, but it can not make or unmake the soul. Break one important bough from an oak, the oak lives, and is always an oak. Take music from man, he still lives, he still weeps, loves, pities, is still a man. He need not deeply feel the loss, for, if Orpheus is not in the woods, the woods will still be charming. When the ear can not minister to the brain, perhaps the eye can, and thus help may come from a world seen, if not from a world heard.

Phillosophy for Fools.

Philosophy for Fools.

Since the development of the sect of Theosophists in the East, life has/taken on a new charm for some people. The Theosophs are Cape Cod Buddhists, or Boston Common followers of the order of the yellow robe. Given a Bostonian with deficient intellect and inordinate segoisten, a copy of Arnoide. Light of Asia, and a peopular treaties on a few of the pagan philosophies, and you have a Theosophist. A Theosophist is one who rises to God's level without difficulty, and becomes a god himself after the fashion of mea. By imple force of mind he makes his soul independent of his body, subjects the latter wholly to his will, and when the time for his body to discarries he soars away to a progressive immortality, not through the merit of any supreme being, but soicly as a result of his own merits. The mind cure showed the Bostonese what they could do with themselves, and Theosophy is the next stage. What the succeeding steps will be it would be difficult to say, but it is expected before many micros have waned some of these groiseque idiots will be assuming to recreate the earth or their fellow mea.

A few days ago a lady who had made the profound mysteries of Theosophy a study was found to be insent. The wise men whose works she had been reading and who had sassied her in her meditations immediately came to the defense of their pat belief. It was not for, exception, all fish had not yet reached that point of perfection from which it was but a step into the higher realms of the immortals. The unhappy sister hadn't brains enough to be a Theosophis and hemost before one may hope to fathom Theosophy, Not in penilence, humiliation and prayer does a couvert approach the Theosophis holy of holies, but in the consciousness that his powerful will be easier that a Boston dude or a Beacon Hill blue-stocking does. He gave up an earthly throne, family, riends, home and fortune, and wandered for six years in the wilderness searching for the light. The Boston crank who has a attended a few lectures or written a play, or published a sil

Chedium's Society at Sturgis.

To the Editor of the Religio-Philosophical Journal:

The above named society, which was organized a few weeks ago, is becoming quite interesting, and its 5 o'clock Sunday meetings are increasing in size and unctualness. At a business meeting recently it was decided to elect officer quarterly, to hold circles for development on every Friday evening at 7:30 o'clock, and Mrs. B. O. Book was elected Treasurer. The meeting of Sunday, Oct. 10th, was largely attended by visitors, and manifested the interest which is being awarkened through the city and circumjacent country in the discussions which arise from the desire of genebacy for unutual improvement. Abram Smith, president of the society, led off with a 30 minute lecture, on the suriegt, "What is Life?" He add that force anding or unutual improvement. Abram Smith, president of the society led off with a 30 minute lecture, on the suriegt, "What is Life?" He add that force anding or unutual improvement. Abram Smith, president of the section of force on brain structure; that the worm under our feet needs in the presence of danger as man does—"be burried to get out of the way." That when an organized body was sunfacently manured, it, at so called death after the decay of the more grossly physical body was sunfacently manured, it, at so called death after the decay of the more grossly physical body that suries and that the highest mays is simply force and sublimated matter.

The abstract of the hory so eloquently annurediate, but that it did not go far aroungh. It is life, he enquired, "nothing more than the release of Voltairs appears almost forgether, who has presented that be not objection to the theory so eloquently annurediate, but that it did not go far aroungh. It is life, he enquired, "nothing more than the minute of the British land, at Ferrary the manure of Voltairs appears almost forgether."

engine, which sets the wheels to whirting?" He considered that there was more to life than that. In every human life there are two currents, the outer and visible, which associate us with our fellow mortals and produce what we call "heatness"; the other the inner and mysterious, which essociates us with "The Elernal Verity." If the angels are externally but force and matter, they are internally true spirits. "These two currents of life," he said, "are always distinct, though they may not be separate." He read some verses touching the subject, of which the following is an extract:

tion.

The meetings of our society are becoming quite enjoyable. Rufus Spaulding was "booked" for the next "send of," for the Sunday, Oct. 47th, which, as above mentioned, coasists of a 30 minute lecture or cessy. Visitors are always welcome, and are invited to take part if they desire so to do—it is "Liberty Hall."

THOS. HARDING Sen. rgia, Mich., Oct. 14th, 1886.

The Death of the Just .

Mr. A. Duguid writes of the passing away of a grand-uncte on the verge of his@bith year, whose declining months Mr. Duguid has long and lovingly watched. Mr. Duguid remarks: "He suffered a good deal during the last week of life, but retained the full use of his reason to the last hour. I had six lights' successive watching, but he was worthy of all this care, as the soul of kindness was in him. I have had some thoughts about the brain during my have had some thoughts about the brain during my all this care, as the soul of kindness was in him. I have had some thoughts about the brain during my time of waiting on him. It was quite a phenomenon to witness its vigorous action to the last. He had never been under the influence of strong drink, and only tasted spirits twice in his long lifetime. He did not use tobacco and he was in all things rather abstemious. He/had his full share of the world's cares. I am of opinion that the bodily health depends entirely on the condition of the brain, which, keyl free from peruicious silmulants and narcotice, such is a such a such a long life, with a tolerable degree of happiness. The desthole of a good and pure person is a blessed experience. Of some who have lived rather freely it has been said that their vices were long in killing them, i.e., that strong drink and tobacco are not necessarily pernicious. But how did they live? What was their plane of thought, and how did they live?

As J. Charistileb writes: I have been a read-

A. J. Charlette b write: I have been a read-er of the Journal ever since it started, and could not do without it. If I were able I would send it to every family on the continent. It know no better paper than the JOURNAL, and Jong may it and its ed-tion live.

Dr. P. M. Doty writes: I like the JOURNAL better than any other Spiritualist paper I have seen. Notes and Extracts on Miscellar Subjects.

An underground railway system is being projected in Philadelphia. ed in Philadelphia.

Of eighty girls recently landed at Castle Garden fifth-wo were red headed.

Barthold's Liberty is to be lighted by 30,000 candle power, as in the statue made and provided.

An amateur once asked Liest how to play the piano with soul. The genial master replied: "You must first of all have a soul."

There has just appeared in Vienna the first number of a new English weekly newspaper, the Vienna Weekly Netos, the first journal ever printed there in English.

Southern women take kindly to properly the southern women take kindly to propose the south, and on the third of next month they propose organizing a Southern Women's Press Association.

A remarkable freak of nature can be seen in the garden of Rev. Mr. White on Sewell street, Augusta, Ms. A squash vine crawled up a tree as it grew and upon one of the lifthe bore a squash. Strangs to relate, a miniature vine issued from the stem of the squash passing completely around it, closely encirally a squash passing completely around it, closely encirally and to the limb again, furnishing a substantial strain and to the limb again, furnishing a substantial strain and to the limb again, furnishing a substantial strain and to the limb again, furnishing a substantial strain and to the limb again, furnishing a substantial strain and to the limb again, furnishing a substantial strain and the st

g of the same a promptly handed it we appropriate the same a pair of shoots was complete, and a pair of shoots was complete. It was, south, the quickest tanning on record. Mr. south, the quickest tanning on record. Mr. it to tan any sheep eling in afteen minutes, to tan any sheep eling in afteen minutes, and all on. This is, his own invention.

OCTOBER 30, 1886.

The Work of Geo. P. Colby.

The Work of Geo, F. Colby.

To the Editor of the Religio-Philosophical Journal:

As numerous requests have been smade by Mr.
Geo, P. Colby's friends in the East that they be kept
informed of his whereabouts and labors through the
columns of the Journal, I will furnish you with a
prief synopsis of the same. I think I made meution
in my last letter, of his leaving Victoria is May last,
under engagement to hold meetings in various places
on Fuget Sound. The points visited and in which
great interest was created in our glorious philosophy
were, Snohomieh, Seattle, Tacoma, Stellacoom and
Olympia, from which latter place we went to Perland where Mr. Colby was engaged by the First
Spiritualist Society to conduct their meetings untihelf summer vacation, which occurred the middle
of July. We had decided to return to Frorida when
the Clackmas Co. Camp Meeting Association prevalled upon Mr. Colby to remain and speak, at their
meeting in September, and at the same time the
society in Victoria sent word that he was wanted for
a course of ictures-there. Hardly had be reached
the latter place before Mr. H. C. Sessions, one of the
leading Spiritualists of Cheney, W. T., wrote that he
(Mr. Colby) must come and shake the dry bones of
churchology in Cheney. Having an engagement at
Voltoria he went to Cheney. Two rousing discourses
were delivered there, and then wishing to see the
country we started from Spokane Falls, horseback,
intending to ride to New Ers, the camp ground, We
stopped the first night at Steptoe Station, fifteen
miles from Colfax, at the house of "Cashup" Davis,
one of the most outspoken Spiritualists in the counry. As we neared Colfax we entered the Palouse
country, one of the best watered regions west of the
Rolle Asligued foor, lectures to numericality andi-

country, one or the cest watered regions west of the Rockies.

We remained two weeks at Colfax, where Mr. Colby delivered fodr lectures to appreciative audiences. The evening after our last iscture we went to "Cashup" Davie, where Mr. Colby hed a public scance, a ride of differen miles in the rain. Thus closing our engagements in this section, we started on our journey through the beautiful country lying between here and Snake River. After riding more than three hours down hill we at last arrived at the ferry, but the boat was on the opposite side of the river and no one in sight. After a while we saw a sign (?) bearing the following injunction: "If you want to cross, go down the river and not two hours we succeeded in finding the "proprietor."

We finally arrived at Portland, and the next day

want to cross, go down the river and none; losing about two hours we succeeded in finding the "proprietor."

We finally arrived at Portland, and the next day rode to New Era, 20 miles from there. Mr. Colby startled the camp meeting that afternoon by being controlled by one of the pioneers of Oregon, a man known to most of the campers, who delivered a most eloquent address. From that moment the success of the meeting was assured. The meeting lasted ten days and quite a number were converted to the true religion through Mr. Colby's mediumship. Mr. Colby's principal guide, Seneca, interested the leading Splithualists in a more to call a Convention for the purpose of organizing a State Society, and it will meet for that purpose the latter part of this month. By the way, it was through Mr. Colby's mediumship and from this same guide, that the Lookout Camp Grounds were selected and the present company organized. I will it your readers know the result of the Convention. In the mean time Mr. Colby will visit as many places in Oregon as is possible, and wherever be goes there is sure to be an awakening and a raitting of the "dry bones" among those whose creed-bound souls carcely look further than the eternal punishment of their neighbor, whose moral and intellectual status is superior to their own.

Portland, Oregon. elr own. Portland, Oregon.

Burgiar Captured-The Mysterious Cup.

(Kansas City Journal.)

All the talk on the street at Harrisonville, Mo., is it the arrest of James Cicero King, charged with burglary, and the peculiar -manner in which his artest was brought about.

For years this town has been cursed with burglares and susplicion has pointed strongly to this man, at sufficient evidence could not be secured to justify in arrest.

les and suspicion has pointed strongly to this market.

Lately a number of daring robberies have occurred and the people have vowed to catch the thief.

Lately a number of daring robberies have occurred and the people have vowed to catch the thief.

Lat Wednesday night, a week ago, Mr. James Callaway, living near the Missouri Pacific depol, was robbed of £55 and no evidence could be procured as to the Identity of the thief. Hugh Callaway and M. H. Berry concluded to consult the Widow Barmer, an old lady living about three miles southwest of here, and who has an extensive reputation as a fortune teller. The two gentlemen visited the fortune teller. The iwo gentlemen visited the fortune teller. The iwo gentlemen visited the fortune teller Sunday afternoon, tarned the cup and awailed developments. The old lady studied the marks and signs carefully, then went on and described the thier and implicated as boy, whom she said the thief got to tell where the money was with a promise of half. The boy was a young son of Mr. John Freeman, and had been working for Callaway. The old lady told how the thief got in the house, in what room and in what place in the room. She further stated that when the questioners returned to lown they would find the boy standing at the corner of a certain street, and that by questioning him the whole story would be elicited. Returning from the fortune tellers, the men found the boy as indicated, and he told the story precisely as the old lady had predicted. Upon this evidence in the sum of 25,500, he was committed to jail.

The Theology of the Earthquake.

The Theology of the Earthquake.

Wm. J. Potter has an excellent article on the above bject in a late number of *The Index*. In conclu-

Wm. J. Polier has an excessen article on up a survey subject in a late number of The Index. In conclusion he says:

"Before the crushing and destructive forces of nature man may, indeed, be awed, but let him not think of his God as chiefly revealed there if he would preserve a sane and inspiring theism. Those writers errow think that stheism cannot exist in the presence of an earthquake. On the contrary, we have heard theists confess that their belief in God was more strained by such events than by aught else. They could believe in a blind, irresponsible power -no athelet decise such a power in nature—but that is not the kind of Delty that satisfies the mind or heart. Earthquakes, we opine, make more atheists than theists. Or the theism that regards sheer cosnic force as God is hardly to be distinguished from atheism. There is no theistic doctrine worth preverying which does not hold that the cosmic power tends to ward and has its complement in the law of moral right and ultimate benefit. Could we see the universe with all its parts and forces round full circle, we might perhaps see all its seeming flaws and antagonisms balanced and harmonized in moral good and beauty.

"But however this may be so long as we have

beauty.

Int, however this may be, so long as we have with his moral capacity, achievements, and a sat the resultant of nature's forces, we may believe in the moral aim of the universe. Not is force alone, as seen by itself in the realm of risl nature, but occurie force as the generator of an consciousness, with all its capabilities of mean, will and act, and possibly of other and higher forms of conactous agents, can legitily attract man's atoration and love. The still I rotes of human sympatry that is summoning rits of charity from all directions to the relief interest and force in a higher revealation of harieston's sufferers is a higher revelation of ne power than was the earthquake which blindestroyed Charleston's dwellings and made her city homeless.

Horstord's Acid Phosphate.

Imitations and counterfeits have again appeared. Be sure that the word "Höksronn's" is on the wrapper. Note are genuine without it.

"Shoriness of breath Caused my death," "
meeribed on a tombstone in an English graved. In all probability it would never have been
commy, if only the poor unfortunate victim of
se disease of the respiratory organs had known of
Picrow "Golden Redical Discover," which is a
maces for all diseases of the inroat and lungs. For
summytten it is believed to be the only real specific
known. For all acrothous and blood diseases if

For Liver Disorders

And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in m an effective remedy for Constipation and Indigestion. We are never without so Pills in the isonic.—Moses Grenier, 22 Hall six, Lowell, Mass.

these Pills in the bone,—Moses Greiner, 72 Hall St., Lowen, 2028.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of needleine, I have become convinced that Ayer's Pills are the best. They have never failed to reneve me bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Siedge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Howel Complaint. I have never known them fall to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition. — Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Billous Colle, I took Ayer's Cathartie Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestunt st., Providence, R.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and effaciated, and was unable to work. I tried-various remedies, but found no relici until I began taking Ayer's Pilis. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.— Ernest Lewis, 43 Main st., Lewiston, N. Y.

Aver's Pills have cured a case of Ghronic Dyspepsia, here, which resisted other sedies, and had become a very serious affliction. The cure is remarkable, and created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food mustomach would bear. After taking a number of remedies, without obtaining relief. I begon to use Ayer's Catharite Pills, and, at the same time, commenced dieting. This treatment effected a complete cure. — Jeremiah W. Styles, Fore Madson, Iowa.

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R. R. CABLE, CEICAGO. E. ST. JOHR. **NERVOUS DISEASES**

MAGNETIC THERAPEUTICS By JAMES ROWIN BRIDGE, M. D.

(Spiritual Philosophy.)

I was gazing upon them with no little_admiration, the cause of their disturbance made itself manifest. It was a detached hand, and it laid itself upon the head of one of the figures, but was immediately thrown off by the offended beauty. It was projected out of the frame, and alighted upon my reading: table. There it was—a hand, and nothing else, but alive. It feacinated me. I sat down to gaze upon it, to watch its pulsations, the elasping and unclasping of fingers, the motions of the delicate joints, the wondrous lines where the weird palmistry of fate is diagrammed, the nreity and enticing pointer to good or ill, the dnelly chiseled hand of a grandly intellectual woman. I have found that this member indicates mind as readily as the eyes or the mouth, and this individual hand was as clear cut and faultless as a poet's ideal. A basilisk could not have fixed my gaze more determinedly, and I looked and tried to reflect. Whose hand was that, and where was its mate? Why was it ejected from the goodly company in the frame. What was in the frame and what upon the table? I touched that cunning hand with the tip of my finger, and it responded with an electric flash which sont measurawiling. Then with a deafening report the frame seemed to fly into fragments, and when I regained my feet there was not a trace to be found of the phenomenal things I have described. Not a splinter of wood nor ashred of canvas was in sight, and the pretty hand that impressed me so had dissipated its puissant charm into thin air.

"Was I swake and in my right mind? Yes; and the chairs were overturned, various articles on the table were jumbled together, and some were even thrown down upon the floor, so it could not have been a dream, luckly the gas was yet burning. I looked at my watch, the dairy were overturned, various articles on the table were jumbled together, and some were even thrown down upon the floor, so it could not have been a dream, luckly the gas was yet burning. I looked at my watch, the stone of the chairs were overturned, var

"Far from it, sir. I can appreciate your sentiment and almost envy you this great

tion could. Does this seem ridiculous to you."

"Far from it, sir. I can appreciate your sentiment and almost envy you this great bleesing."

"It was a blessing, indeed, as the sequel will prove. I sat upon that rock till long after darkness had covered the forest, but there was light all around the object of my detention, and I continued to talk. While in the very midst of an address which was certainly rhapsodalcal—I know it was not voluntary—the hand floated to me like a thing without weight, and held out the flowers for my acceptance. I took them. All the buds were open, and the perfume of that bouquet will go with me through life. It is undying. I enjoy it now and always. There is soul in it and power to bear the ills of earthly disappointment. It was a new baptism. There was no gloom in the wood now. The hand took mine and led me forth, The path was not the same by which I had walked, but although it was new it did not seem unfamiliar. It was the better path. When I came to the opening there was a halt, and under the stars that little hand caressed my cheeks and lips and vanished from mortal sight. I carried the flowers to my wife, and said I had found them in the wood. They bloomed for many days, and in my soul their bloom will be eternal. They were the ro-es of a new joy.

"I left the ladice at Deer Park for a month and came bome, but all the way the impression was strong that I was not traveling without good company. In my own familiar room the first sgreeable presence to greet me was the hand. But it was attached to aniarm of a third in the toughout the night, and the beams of the moruling exhaled it. Next night there were two arms and hands, as like as the twin eyes of beauty, and there was the stringing out to the effuigence of perfect happiness a soul-life that yearned for its gentle ministrations. I say love was doing this. That is only another name for sympathy, but anothing ever excited my tenderes feelings were intensified. After a few appearance, each of which showed rapid progress, the full f

"For a little time there was pain and disap pointment because I did not recognize the appearance. It was of great Beauty and commanding mein, but strange to me. Happliy, the embarrassment was brief. She advanced to my desk and wrote upon a tablet-pad these words: "I am your mother." Dear mother! She died at my birth. Yes, it was herself. Now I could see the family lineaments, but oh! how spiritualized and cancoled. She tooked upon me with the sweetest smile I ever witnessed, then waved her hand add disappeared. Many times has she visited me simes, always happy to come, but as yet unable to speak. Her messages are always withen and always too brief, and her visits are short indeed. It seems that the effort for full materialization is too great to continue for a considerable period, and I have more than once intimated that the appearance of the hand as at first would satisfy me. This troubles har, and her measages are very cheering. This is one: "My soo, the harpiness in store for you is beyond anything you can anticipate." I am striving to deserts it.

"About the chooy frame and its portraits I know you desire further knowledge. From

my present standpoint the forms that materialized in that frame were ministering angels, and they came to assist dear mother to reach her son. I have seen the same frame floating about in mid-air on three several occasions since, and the countenances of the portraits are always brilliant with joy. They smile sweet approval, and then the aroma of that heavenly bouquet comes to me again as fresh and inspiring as at first. It is the breath of sublime souls! The earth has become heaven, and the joys of immortality seem to be mine aiready."

These good old Spiritualists clasped hands, and sat long silent in communion. Each had afforded the other a welcome insight through the gates of Beulah Land, and they knew the lesson it implied. Their thoughts were doubtless more elequent than words, for such thoughts are of the possibilities of the ineffable life, which no man can describe or imagine. Then each said to the other that only an outline of blessed experience had been related, and that details, would make up the subject-matter of a future conference. We shall feel in the mood to report these details at the proper time.

A COMMENT.

We are always prepared for criticism of inddepta like the above, but they are too genite to excite active antagonism. As to their probability, no man who accepts the story of Shadrach, Meshanch and Abednego should reserve the right to call it to account. Even for the trial of anotent saints, but the day of its usefulness is past. The spirit of peace is abroad in the world, and many of the problems of faith have been simplified. It has become easier to believe in the power of spirit than in the speaking ass or serpent; or that individual scriftce should be made the condition of universal atonement. Faith is made difficult by the medding of those who would the man the subject was the more intelligence of the more intelligence in over the more intelligence of the more

Or forest by slow stream, or pebbly spring.
Or chasms or watery depths; all these live in the

faith for the control of pure enlightened reason."

Faithfully yours,

Clucinneti, O.

Willie Brough, twelve years old, who created an excitement among superstitious people near Turlock, Cal., by apparently setting fire to all obj-cts by his glance on one Sunday lately and who it held responsible for the destruction of \$9,000 worth of farm property, has been expelled from the Madison county school, near Turlock, on account of his wonderful freaks. After Sunday's fire Brough's family refused to have anything to do with him, believing him to be possessed of a devil. The boy was taken in by a farmer and sent to school. On the first day there were five fires in the school—one in the center of the celling, one in the teacher's eaks, one in the teacher's wardrobe and two on the wall. The boy discovered all and cried from fright. The trustees met and expelled him that night. One Turlock insurance agent has given battle that he will cancel all policies on property occupied by the boy. The neighborhood of Turlock is in a furor of excitement about the mystery.—Ex.

Mrs. Cornella M. Stewart, the wife of the

Mrs. Cornelia M. Stewart, the wife of the late millionaire dry-goods merchant, died suddenly on the morning of Oct. 25th.



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